In the Name of Allah,
the All- beneficent, the All- merciful

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرًا﴾

"Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification"

Surat Al- Ahzab 33:33

Prophetic traditions mentioned in both in Sunni and Shi'ah authoritative reference books of *hadith* and *tafsir* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl Al- kisa'*], viz. Muhammad, 'Ali, Fatimah, Al- Hasan, and Al- Husayn ('a) as the *Ahl Al- Bayt* (People of the Household). For instance, refer to the following references: *Sunni:* Ahmad ibn Hanbal (d. 241 AH), *Al- Musnad*, 1:231; 4:107; 6:292, 304; *Sahih Muslim* (d. 261 AH), 7:130; Al- Tirmidhi (d. 279 AH), *Sunan*, 5:361 et al.; Al- Dulabi (d. 310 AH), *Al- Dhuriyyah Al- Tahirah Al- Nabawiyyah*, p. 108; Al- Nasa'i (d. 303 AH), *Al- Sunan Al- Kubra'*, 5:108; 113; Al- Hakim Al- Nayshaburi (d. 405 AH), *Al- Mustadrak 'ala' s- Sahihayn*, 2:416, 3:133, 146- 147; Al- Zarkashi (d. 794 AH), *Al- Burhan*, p. 197; Ibn Hajar Al- Asqalani (d. 852 AH), *Fath Al- Bari Sharh Sahih Al- Bukhari*, 7:104.

Shi'ah: Al- Kulayni (d. 328 AH), *Usul Al- Kafi*, 1:287; Ibn Babawayh (d. 329 AH), *Al- Imamah wa' t- Tabsirah*, p. 47, *hadith* 29; Al- Maghribi (d. 363 AH), *Da'a'im Al- Islam*, pp. 35, 37; Al- Saduq (d. 381 AH), *Al- Khisal*, pp. 403, 550; Al- Tusi (d. 460 AH), *Al- Amali*, *hadith* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsir*: Al- Jassas (d. 370 AH), *Ahkam Al- Qur'an*; Al- Wahidi (d. 468 AH), *Asbab Al- Nuzul*; Ibn Al- Jawzi (d. 597 AH), *Zad Al- Masir*; Al- Qurtubi (d. 671 AH), *Al- Jami' Li- Ahkam Al- Qur'an*; Ibn Kathir (d. 774 AH), *Tafsir*; Al- Tha'labi (d. 825 AH), *Tafsir*; Al- Tabari (d. 875 AH), *Tafsir*; Al- Suyuti (d. 911 AH), *Al- Durr Al- Manthur*; Al- Shawkani (d. 1250 AH), *Fath Al- Qadir*; Al- 'Ayyashi (d. 320 AH), *Tafsir*; Al- Qummi (d. 329 AH), *Tafsir*; Furt Al- Kufi (d. 352 AH), *Tafsir* at the margin of the exegesis of *Surat Al- Nisa'* verse 59; Al- Tabarsi (d. 560 AH), *Majma' Al- Bayan*, as well as many other sources.

BEACONS OF GUIDANCE (6)
IMAM 'ALI IBN AL- HUSSAIN ZAIN AL-'ABIDIN (‘A)

قال رسول الله ﷺ:

"إني تاركٌ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (s) said: "Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and my progeny ['itrati], the members of my Household [Ahl Al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [hawḍ] (of Kawthar)."

Some references:

Al-Hakim an-Nayshaburi, Al-Mustadrak 'ala's- Sahihayn (Beirut), vol. 3, pp. 109- 110, 148, 533

Muslim, As- Sahih, (English translation), book 31, hadiths 5920- 3.

At-Tirmidhi, As- Sahih, vol. 5, pp. 621-2, hadiths 3786, 3788; vol. 2, p. 219.

An- Nasa'i, Khasa'is 'Ali ibn Abi Talib, hadith 79.

Ahmad ibn Hanbal, Al- Musnad, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189- 190.

Ibn al-'Athir, Jami' al-Usul, vol. 1, p. 277.

Ibn Kathir, Al-Bidayah wa'n-Nihayah, vol. 5, p. 209.

Ibn Kathir, Tafsir Al- Qur'an Al- 'Azim, vol. 6, p. 199.

Nasir ad- Din Al- Albani, Silsilat Al- Ahadith as- Sahihah (Kuwait: Ad- Dar as- Salafiyyah), vol. 4, pp. 355- 358.

BEACONS OF GUIDANCE (6)
IMAM 'ALI IBN AL-HUSSAIN ZAIN AL-'ABIDIN (‘A)

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BEACONS OF GUIDANCE
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PREFACE

In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household [Ahl Al-Bayt] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration fro54m this rich and pure resource. It has provided the Muslim ummah with many scholars whom, following in the footsteps of Imams of the Prophet's Household ('a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well- reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl Al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl Al-Bayt ('a) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the Ahl Al-Bayt ('a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl Al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shi'ah

writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shi'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household ('a) has offered to the entire world.

The Ahl Al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muhammad (s).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam Al-Mahdi, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to the Assembly's authoring group and the Ahl Al-Bayt ('a) Islamic Foundation, London, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation office. ✍

Cultural Affairs Department
The Ahl Al-Bayt ('a) World Assembly

INTRODUCTION

In the Name of Allah, the All-beneficent, the All-merciful

All praise to Him, He who gave everything its nature, then guided it aright. All peace and blessings be upon those whom He has chosen to be the guides of His creatures, especially the Seal of the Prophets and the Chief of the elite Messengers, the divinely chosen Prophet Abu'l-Qasim Muhammad, and the members of his Household, the blessed and well- selected ones.

As Allah the Almighty created man, He furnished him with the two elements of intellect and volition. By intellect, man can perceive things in order to detect the truth and distinguish it from falsehood. By volition, man can choose what is good for him in order to achieve his goals and purposes.

Allah the Almighty then decided intellect to be an argument against His creatures and helped them make use of their intellects through many aspects of His guidance. It is thus Allah Who taught man what he had not known,[1] showed him the way that takes him to his most proper perfection,[2] appraised him of the goal of his creation,[3] and caused him to exist in this world for the purpose of achieving this goal.

Through clear- cut texts, the Wise Qur'an clarified the signs, horizons, requirements, and ways to the divine guidance. It also demonstrated the causes and effects of this guidance and revealed its fruits and outcomes. In this way, the Holy Qur'an has provided us with a perfect view of divinity and its methods.[4]

---

1. *Surat Al-'Alaq, 96:5.*
2. *Surat Al-Fatihah, 1:6-7.*
3. *Surat Al-Najam, 53:42;* and *Surat Adh-Dhariyat, 51:56.*
4. *Surat Al-Fatihah, 67:2.*

In many of the texts of the Holy Qur'an, Allah the Almighty has revealed the reality, principles, characteristics, ways, epitomes, and outcomes of divine guidance. Some of these texts are as follows:

﴿قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰ﴾

"... Say: Verily, the guidance of Allah, that is the (true) guidance."[1]

﴿وَٱللَّهُ يَهۡدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ﴾

"... For Allah guides whom He will to a path that is straight."[2]

﴿وَٱللَّهُ يَقُولُ ٱلۡحَقَّ وَهُوَ يَهۡدِى ٱلسَّبِيلَ﴾

"... But Allah tells (you) the truth, and He shows the (right) way."[3]

﴿وَمَن يَعۡتَصِم بِٱللَّهِ فَقَدۡ هُدِىَ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ﴾

"... Whoever holds firmly to Allah will be shown that which is straight."[4]

﴿قُلِ ٱللَّهُ يَهۡدِى لِلۡحَقِّۗ أَفَمَن يَهۡدِىٓ إِلَى ٱلۡحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهۡدَىٰۖ فَمَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ﴾

"... Say thou: Allah alone guides towards the Truth. Is then He more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"[5]

---

1. *Surat Al-An‘am, 6:71.*
2. *Surat Al-Baqarah, 2:213.*
3. *Surat Al-Ahzab, 33:4.*
4. *Surat Al ‘Imran, 3:101.*
5. *Surat Yunus, 10:35.*

﴿وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ﴾

"And those to whom knowledge has come see that the (Revelation) sent down to thee from thy lord is the truth, and that it guides to the path of the Exalted (in Might), Worthy of all praise."[1]

﴿وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ﴾

"And who is more astray than one who follows his own lusts, devoid of guidance from Allah?"[2]

The source of true guidance is exclusively Allah the Almighty, Whose guidance must be the all- true guidance. It is thus Allah the Almighty Who holds man's hand and guides him to the straight path and the flawless truth. These facts are supported by science; therefore, knowledgeable people realize and submit to these facts from top to bottom.

Philosophy and Tools of Divine Guidance

Allah the Almighty has placed in human beings the instinct for perfection and seeking- beauty. He then showed him grace by guiding him towards proper perfection and loaded him with the favour of identifying the way to perfection. The Almighty says:

﴿ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ﴾

"I have created the jinn and mankind only that they may serve me."[3]

1. *Surat Saba', 34:6.*
2. *Surat Al-Qisas, 28:50.*
3. *Surat Adh-Dhariyat, 51:56.*

As true worship cannot be achieved without recognition, thus both recognition and worship have become the sole unique way, and the channel through which one reaches the peak of perfection.

As Allah the Almighty equipped man with the senses of anger and lust in order to supply him with the fuel of movement towards perfection, man became well qualified for having a hold over his anger as well as the other way round, i.e. that anger, lust and desires, resulting from these two instincts would take control over him. As a result, man, aside from his intellect, enlightened knowledge, amongst other tools, is in need of what guarantees him perfect insight, genuine intuition, and the right course so that it would be possible for him to achieve perfection. Once all these tools are accessible for man, the Creator would easily question him as to why s/he failed to achieve perfection, since the Creator has provided him with absolute guidance, and all means to choose with full volition the way to happiness and goodness available to him; therefore, nothing coerces man to opt for the way towards evil and misery.

Based on the abovementioned explanation, we may grasp the philosophy behind supporting man's intellect, by means of divine revelation with easily understood dictations and trustworthy distinguished figures to follow. These persons are embodied by the guiding leaders, whom Allah the Almighty has chosen to undertake the duty of directing His servants to the right guidance. Thus, the Almighty has designated these persons as leaders of true guidance and made it possible for all human beings to recognize these leaders, whom the Almighty also provided with all directions required in all domains of life.

The prophets and their divinely guided successors have always carried the banner of divine guidance since the dawn of human history, continuing to carrying it throughout the ages of human civilization and the generations that followed.

The Almighty has never left His servants without appointing for them an illuminated, enlightened guide, and director. This fact is supported by clear- cut texts of the Divine Revelation. Some of these texts, which are supported by excellent reasoning, state that the earth will never be devoid of a person, representing conveying and defending the Divine arguments for the Almighty's creations:

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌ بَعْدَ ٱلرُّسُلِ﴾

"...In order that mankind may have no excuse against Almighty Allah."[1]

Thus, a representative perfect divine figure existed before the creation and with the creation, and will endure to remain after the termination of the creation.[2] Moreover, even if only two beings remain alive on this globe, one of them must be appointed by the Almighty to be His Divine representation against the other. This fact has been undoubtedly stated by the Holy Qur'an that reads:

﴿إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ﴾

"... Thou art a warner only, and for every man a guide."[3]

The prophets, messengers, and their guiding divinely appointed successors undertake the mission of guidance at all levels. This process of guidance can be summed up in a set of correlated and integral missions, which can be put in the following points:

1. They receive the divine revelation in a perfect way and assimilate the divine mission in the most accurate manner. This process of reception stands for their perfect readiness for receiving the divine mission. For this reason, the divine selection of the Messengers must be one of the affairs that are related to Allah the Almighty alone. Revealing this fact, the Holy Qur'an declares:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾

"Allah knoweth best with whom to place His Message."[4]

And:

---

1. *Surat Al-Nisa, 4:165.*
2. Muhammad Ibn Al-Hassan Al-Saffar, **Basa'ir Al-Darajat**, pp. 507-8, *hadith* 3, S. 11; Al-Nu'mani, **Kitab Al-Ghaybah**, pp. 139, S. 9.
3. *Surat Ar-Ra'd, 13:7.*
4. *Surat Al-An'am, 6:124.*

﴿وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي مِن رُّسُلِهِۦ مَن يَشَآءُ﴾

"But Allah chooseth of His messengers whom He will ..."[1]

2. They convey the divine message to the people to whom they have been sent. The conveyance of the divine message is conditional upon the ideal competence of these Messengers, which is the result of their perfect comprehension and understanding of the divine message's details, goals, and requirements. Likewise, the Messengers' conveyance of the divine message is conditional upon their inerrancy, meaning they are too infallible to fall in mistakes, errors, and deviations. In reference to this point, Allah the Almighty states in the Holy Qur'an:

﴿كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِيَحۡكُمَ بَيۡنَ ٱلنَّاسِ فِيمَا ٱخۡتَلَفُواْ فِيهِ﴾

"Men were one community. God sent messengers to give glad tidings to the good and warn the bad. He sent the book in truth so they might judge justly in their disputes ..."[2]

﴿قَالَ فَبِعِزَّتِكَ لَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ﴾

"He said: "Then, by Thy might, I surely will beguile them every one, save Thy single- minded slaves among them."[3]

One of the missions of the Messengers is to create a nation that believes in the divine message, also preparing the individuals of this nation to support the guiding leaders for the purpose of realizing and putting into effect the goals of the divine message. Using the two terms of *tazkiyah* (purification) and *ta'lim* (education), many Qur'anic

1. *Surat Al ‘Imran, 3:179.*
2. *Surat Al-Baqarah, 2:213.*
3. *Surat Sad, 38:82-83.*

verses have referred to these two terms, summarizing the mission. For instance, the Holy Qur'an reads:

﴿وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

"(He might) purify them from the filth of ignorance and evil characteristics and teach them the Law contained in His book."[1]

The Qur'anic term (*tazkiyah)* stands for the appropriate education toward perfection, which suits human nature. On the other hand, education requires the existence of a righteous archetype, possessing all elements of perfection. In this respect, Allah the Almighty says:

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْأَخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

"Verily in the messenger of Allah ye have a good example for him that looks unto Allah and the Last Day, and remembers Allah much."[2]

3. The Messengers are also required to protect the divine message from deviation, divergence, and digression throughout the period, which is valid for it has been decided by the Almighty. Once again, this mission requires scientific and mental competence, matching with the requirements in implementing this great mission.

4. Another mission of the Messengers is to fulfil the spiritual goals of the divine message and implant the moral values in the mentalities of humans, by way of putting into action the divine program and applying the laws of the religion to the human community through the establishment of a political entity, assuming administration of the affairs of the community, in accordance to the divine message sent to them. Achievement of these goals requires the existence of a wise and excellently courageous leader who must enjoy great perseverance and full acquaintance with the psychologies of the people, their social classes, their different ideological, social, and political tendencies, as

1. *Surat Al-Jumu'ah, 62:2.*
2. *Surat Al-Ahzab, 33:21.*

well as the laws of administration, education, and norms. These qualities can be summed up in two features; namely, competence and infallibility. The achievement of these goals requires a scientific and practical competent leader, one experienced in running the affairs of a global and religious state. Infallibility, which is identical to mental competence, is also required for protecting the religious leadership against any aberrant behaviour or misdeed that could negatively affect the progress of the leadership and mislead the masses in a way that is incompatible with the goals and purposes of the divine message.

Persistent Efforts of the Prophets and their Successors

Throughout generations, the prophets and their divinely selected successors have embarked boldly upon the course of guidance despite difficulties, suffering unbearable agonies for the sake of educating the people, as required by God. They have thus undergone various plights in order to carry out their mission, sacrificing their most precious things for their principles and beliefs. They have not retreated for a moment nor have they ever lagged.

The Achievements of Prophet Muhammad, the Chief of the Messengers

Allah the Almighty crowned the relentless efforts of all of the prophets and their successors throughout the generations with the message of the Seal of the Prophets, Muhammad ibn 'Abdullah (s). The Almighty thus imposed on Prophet Muhammad (s) the greatest responsibility of guidance with all of its ranks and ordered him to work on putting into practice the goals of the divine mission. The Holy Prophet took this rugged course with amazing steps and in the shortest period, achieved the greatest effect in the history of revolutionary uprisings and divine messages. The outcome of his blessed efforts in a period of twenty years can be summed up as follows:

1. He provided for mankind a perfect program resplendent with all elements of perpetuity and endurance.

2. He supplied mankind with all factors that save from aberration and deviation.

3. He created a Muslim community that believes in Allah as the one and only Lord; Islam as the chief principle, Muhammad (s) as the leader, and the religious law as the formula of life.

4. He established a Muslim state and a political entity that carries the pennon of Islam and implements the laws of God.

5. He demonstrated the brilliant feature of divine leadership, represented by his wise leadership.

Prerequisites of the Sealing Message

In order to completely bring to fruition the goals of the divine message, it was necessary that:

A. The competent leader continuously apply the message, and protect it from acrimonious individuals awaiting calamities.

B. The process of the sound education endured throughout generations at the hands of scientifically and mentally competent educators who, just like the Holy Prophet, represented the most excellent exemplars in both morality and behaviour, comprehending and embodying the divine message in all of their activities.

The Divine Planning for the Endurance of the Divine Guidance after the Departure of the Holy Prophet

For this reason, it was mandatory upon the Holy Prophet, according to the divine plan, to prepare the elite individuals from among the immaculate members of his household, for leadership after his departure. He thus referred to these individuals by name and expressed the roles that they should play.[1] This was in order for them to continue with the great march of prophethood and remain divinely

1. See the Holy Qur'an, *Surat Al-Ma'idah, 5:67&3*. This holy verse reveals the divine command of designating to the next leadership of the Muslim community the person whose leadership would complete the divine message and who would fulfil the divine mission so that the sealing divine religion would be flawlessly perfect. Through the leadership of this divinely chosen person, God's grace of guidance that He conferred upon humanity would be perfect in all of its ranks and thus the all-comprehensive and perfect religion of Islam would be the everlasting religion approved for all human beings.

guided by Allah the Almighty, to protect the divine message continued by the Almighty against the distortions of the misleaders and plots of the traitors. They were responsible in raising the next generations on the values determined by Allah the Almighty and concepts of the blessed religious law. Therefore, these individuals undertook the mission of explicating the features of these laws, revealing their secrets to humanity, to continue until Allah inherits the earth and all His creations are returned to Him.

Divine Planning in the Words of the Holy Prophet

The divine plan can be seen in many of the words of the Holy Prophet, like his famous saying: "I am leaving amongst you the two weighty (i.e. precious) things with which you shall never go astray, as long as you hold fast to them: the Book of Allah and the members of my household. They shall never separate from one another until they both join me at the Divine Pond."[1]

The Holy Prophet's Household - the Real Embodiment of the Divine Plan

The Holy Imams of the Ahl Al-Bayt (i.e. the Holy Prophet's household) have always been the best example of leadership and the real representatives of the divine plan. On many occasions, the Holy Prophet introduced them, by the command of the Almighty, as his successors, who should assume the leadership of the Muslim community after him. The behaviour of these twelve Imams represented actual Islam and the best examples of the divine message in the times that followed that of the Holy Prophet's era.

In view of this fact, it is necessary to study their lives in detail and as comprehensively as possible, because their behaviour and approach to life brought to light an all- inclusive portrait of the Holy Prophet's movement of propagation for Islam, forcing its way deep in the

1. See Al-Saffar, **Basa'ir Al-Darajat** p. 433/hadith 3; Al-Maghribi, **Da‘a'im Al-Islam** 1:28; Ahmad ibn Hanbal, **Fada’il Al-Sahabah** p. 15; **Musnad Ahmad** 3:14-17; Al-Hakim Al-Nayshaburi, **Al-Mustadrak ‘ala Al-Sahihayn** 3:148. Moreover, this prophetic saying has been recorded in the majority of the most reliable reference books of both Sunni and Shi‘ite Muslims with differences in texts and through various ways of narration.

community, despite the breach that occurred following the passing of the Holy Prophet. Yet, the Infallible Imams, although experiencing multiple attempts of elimination and dismissal from the political and social scene of the Muslim community, worked inexorably to awaken the masses directing them towards the divine message through self application of the laws of the religion, representing the manners of the Holy Prophet, attracting all mankind to his blessed message and its goals, without deviating from the universal institutions that control the progress and development of all human societies.

Characteristics of the Ahl Al-Bayt's Progression and their Tasks

The lifestyles and manners of the orthodox Imams embodied in the best way the principle of steadfastness in the Holy Prophet's conduct; therefore, the masses began to gradually follow them and take their path in spite of the obstacles that were deliberately placed in their way. Moreover, the masses looked upon them as epitomes of true guidance and lanterns that lit up the path for those who sought the way of truth and believed in their divinely ordained leadership. Thus, the Holy Imams have always been the guides chosen by Almighty Allah and pioneers in winning His approval. They were steadfast in carrying out His commands and loved Him greatly being eager to fulfil His will in defending the message of the Messenger of Islam, and other elevated and distinguished figures pursuing perfection.

Their lives were full of troubles and they were devoted in their obedience to Allah. They dealt with the antipathetic ones with such tolerance, that they provided the best examples of steadfastness and self- sacrifice, dedicated in establishing the practice of the laws of Allah the Almighty. They preferred martyrdom with dignity, as opposed to survival with humility; and in doing so they fulfilled Allah's will upon enduring great struggle, severe tests and unbearable sufferings.

No historian or man of letters can ever touch on all of the inspiring aspects of their lives - taking into consideration the attempts to eliminate their effective roles in the protection of true Islam - nor could anyone claim to study their lives as perfectly as required. Thus, in this encyclopaedia, we can only attempt to reveal a few features of their lives and present snapshots of their historically recorded ways. However, we have done our best to introduce to the readers an all-

inclusive view of the lives of the Holy Imams, in the hope that the Almighty will reward us. Surely, He is the patron of every success.

Encyclopaedia of "Epitomes of True Guidance"; a Pioneering Step

Our fourteen- volume encyclopaedia of "Epitomes of True Guidance" examines the emissary movement of the Fourteen Infallibles, beginning with the Holy Prophet Muhammad (s) and ending with the seal of the successors; Muhammad ibn Al-assan Al-'Askari, the awaited Imam, may Allah hasten his relief and light up the earth with the luminosity of his justice and the sheen of his equity.

The common features to studying the life of each of these Fourteen Infallibles is to emphasize on their individual and social emissary activities, reveal the social features and demands of their eras, and introduce the feats that were achieved under their leadership and some samples of their sayings.

As the Ahl Al-Bayt World Assembly (ABWA) undertook the task of publishing and introducing this encyclopaedia, abiding by presenting it in the most proper form, it has become a role- model of scientific study, according to the associative methodology founded on the guidance of the Holy Qur'an and the most reliable reference books of historiography, which are indeed a splendid scientific treasury although people have neglected the majority of these reference books due to the premeditated plots that were hatched against the message of Islam and its blessed leaders. In the current age of wakefulness, it seems important for humanity in general and Muslims in particular to be acquainted with many hidden facts, although these facts are too bitter to accept and too shocking to believe. However, it seems appropriate to introduce these facts according to the Qur'anic method of propagation for Islam and *"enjoining truth and enjoining patience."*

The current book is dedicated to studying the life of Imam *'Ali ibn Hussain Zain Al-'Abidin*; the sixth of the Twelfth Imams, and the sixth in the list of the Fourteen Infallibles and the epitomes of true guidance during the age of the sealing divine message. Through his manners and conduct, Imam *'Ali ibn Hussain as- Sajjad (‘a)* represented perfectly and flawlessly the principles of the divine

message and put into practice a good number of its goals as much as time could serve him and as much as those companions and Muslims could carry on him. Thus, Imam *'Ali ibn Hussain as- Sajjad (‘a)* left the human society, in particular the Muslim generations, a huge heritage in order for humanity to gain illumination from it and attain glory by applying its manners, if they only comprehend it.

Finally, the (ABWA) Team is pleased to express gratitude to the author of this book, *Sayid Mundhir Al-Hakim*, Mr. *Wissam Al-Baghdadi* who helped in writing this part of the encyclopaedia, *Mr. Sayid Farhan an- Nur Al-Musawi* who edited and assessed the documents of this fifth reprint, also have proofread and re- checked the text. We must also thank our distinguished brother *Hussain Al-Salehi* for checking the text and comparing it with the original manuscript with our brother *Jawad Al-Tahir* and dear brother *Quassim Al-Baghdadi.* We give thanks to all of our brethren who contributed to the introduction of this book and worked for achieving the intended goal of the (ABWA) in publishing such material. Finally, we, the (ABWA) Team, pray the Almighty grant them all success and an excellent reward. Verily, He is the patron of success and reward.

Cultural Affairs Department
The Ahl Al-Bayt (‘a) World Assembly

SECTION ONE

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CHAPTER ONE
A QUICK GLANCE AT IMAM SAJJAD'S (‘A) LIFE

1. The Milieu and the Purified Family

His name was 'Ali ibn Al-Hussain (‘a). He was the fourth Imam of the Shi'ahs from the *Ahl Al-Bayt (‘a).*

His grandfather was Imam 'Ali (‘a) who was the successor of the holy Prophet (s) and the first person to believe in his prophecy.[1]

Imam 'Ali (‘a) was the person who, according to *Manzilah* Hadith, held the same rank in relation to the holy Prophet (s), that Aaron had with regard to Moses (‘a).[2]

His grandmother was Fatimah Al-Zahra (‘a), who - in the words of the holy Prophet (s) was the part of his body[3] whom the holy Prophet (s) cherished and who is leader of women in the world and the hereafter.[4]

His father's name was Hussain ibn 'Ali (‘a). Hussain (‘a) was the second Imam of the Shi'ahs and the brother of another Imam, Imam Hassan (‘a). He is the person about whom the Prophet (s) said: "Hussain (‘a) is because of me and I am due to him."[5] He is the person who was martyred in the land of Karbala defending the values of Islam on the tenth day of *Muharram*.

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1. Shaykh Al-Kulayni, **Al-Kafi** 8:338, **Musnad Imam Ahmad ibn Hanbal** 1:331, **Fada’il Al-Sahabah** p. 13.
2. Shaykh Al-Kulayni, **Al-Kafi** 8:107, **Musnad Imam Ahmad ibn Hanbal** 1:170; **Sahih Bukhari** 4:208, **Sahih Muslim** 7:120.
3. **Musnad Imam Ahmad ibn Hanbal** 4:326; **Sahih Bukhari** 4:210; **Sahih Muslim** 7:141.
4. **Kamal Al Din wa Tamam Al-Ni’amah** 257; **Musnad Abi Da’ud Al-Tayalisi** 197; **Al-Musannaf** 7:527.
5. Shaykh Al-Mufid, **Kitab Al-Irshad** 2:127; **Musnad Imam Ahmad ibn Hanbal** 4:172; **Sunan ibn Majah** 1:51.

Imam Sajjad (‘a) is one of the twelve Imams (‘a) who were clarified by the holy Prophet (s) for his Ummah. The words of the Prophet (s) can be still found in the Sunnites' famous books such as Sahih Muslim and Sahih Bukhari:

"My successors will be twelve Imams and all of them will be from Quraish."[1]

He was born in the year 38 Hijrah. According to some other historians, he was born a year or two years before.[2]

He died at the age of fifty- seven. He spent the first four years of his life under the shelter of his grandfather, 'Ali (‘a). After the martyrdom of 'Ali (‘a), he was nurtured under the shelter of his father and uncle, the two Imams (‘a) of their time. There, he learned, from them, the knowledge of the holy Prophet (s).

2. The Imamah and the religious leadership

After spending several years with the two Imams (‘a), Imam Sajjad (‘a) also became a religious leader of the Shi'ahs and a scientific beacon of his era. People consulted him for their religious matters. He was a great symbol of chastity, worship and piety. All the Muslims accepted his knowledge and greatness and bowed their heads in honour of his immense wisdom regarding religious matters.

The people at Imam Sajjad's (‘a) time had a strong feeling of respect for their Imam. His religious preaching had spread all over the Islamic world. The famous Hajj event, when Hisham ibn Abdul Malik journeyed to Makkah, noticing the great fame of the Imam (‘a) among the people is a notable example.[3]

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1. **Dalai'l Al-Imamah** 19; Imam Ahmad ibn Hanbal narrated it in his **Musnad** 5:87; with slight difference. Bukhari narrated it in his **Sahih** 8:128; Muslim Al-Nayshaburi in **Sahih Muslim** 6:3.
2. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib (‘a)** 256; Ibn Khallikan, **Wafiyat Al-A'ayan**, 269; **Sharh Ihqaq Al-Haqq** 28:24.
3. **Ikhtiyar Ma'rifat Al-Rijal** 129 to 132, Hadith no. 207; **Al-Bayan wa-Tabeen** 1:286; **Al-Aghani** 14:75 and 19:40; Ibn Khalkan, **Wafiyat Al-A'ayan** Iran offset, 2:338; **Mustadrak Al-wasal** 9:383; **Sharh Al-Akhbar**

Despite all conflicts and disagreements regarding the acceptance of Islamic castes, the people of Imam Sajjad's (‘a) time strongly believed in the Imam (‘a). This acceptance was not only in the fields of religious matters, but they believed that, like his father and forefathers (‘a) before him, Imam Sajjad (‘a), was their leader in every phase of life and in all sorts of difficulties. In fact, they thought of Imam Sajjad (‘a) as their shelter during hardship. When Roman coins gained popularity in Islamic markets prompting Muslims to use them, the Roman king was placed in a position of being a potential threat to Muslim rulers and common people alike. In order to cope with this problem, Abdul Malik ibn Marwan appealed to Imam Sajjad (‘a), to ask for his suggestions.[1]

3. His Imamah, the Feature of his Era and his Achievements

After the third Imam of the Shi'ahs, Imam Hussain (‘a), was martyred in the land of Karbala, Imam Sajjad (‘a) took on the post of religious leadership of the Shi'ahs and all the Muslims of the time. He started his duty in the second fifty years of the first Hijry century which was a most dangerous and sensitive period. The Muslims were still conquering different parts of the world, and their continuous powerful conquests made the strongest kings and emperors, like Caesar and Qaiser, tremble in fear. The Muslims were busy enhancing the Islamic borders and, after conquering them, they brought many small and large lands and territories into the Islamic world. After a struggle of fifty years, they were able to take control of a great part of the developed and civilized areas of the period.

During the Era of Imam Sajjad (‘a), the Islamic Ummah faced Two Serious Challenges:

The First Challenge

The first challenge and danger which posed a threat to the establishment of Islam as well as to the Muslims was the influence of new thoughts and ideologies, which were increasing as a result of

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3:263; Shaykh Al-Mufid, **Al-Ihtijaj** 191; Ibn Shahrashub, **Manaqib Ali Abi Talib** 306.

1. See **Research and Studies of Sayid Murtadh Al-'Amili** 1:127-137.

continual victories by the Muslim Ummah. The possibility occurred that newly imported ideas and thoughts, from assimilated religious cultures, could infiltrate to weaken the pure Islamic identity and learning. The need for a scientific movement capable of both preserving core Islamic thought and discourse while simultaneously halting the influence of non- Islamic ideologies was imperative. It was also necessary that this particular movement be based on the holy verses of the Qur'an and Sunnah of the Prophet (s) to control the newly introduced cultures and save Islamic ideology, implemented by necessary efforts.

Imam Sajjad (‘a) took on this responsibility. He commenced his classes of Islamic teaching in the Prophet's (s) mosque. There, he taught and spread pure Islamic thought and ideology in the form of interpretation of the holy Book, the science of Hadith, Fiqh, the practical sciences, meditation and Mysticism which he had gained from his father and forefathers (‘a).

A number of students, taught in these classes, developed complete knowledge of Islamic science and in later years became pioneers of Islamic Fiqh; thus providing a strong basis for a successful and continuous Islamic movement.

The Second Challenge

The second challenge and potential threat to the Islamic society during this period was the possibility of Muslims abandoning Islamic values, the consequence of which could have expressed itself in materialistic values and a disproportionate use of worldly luxuries.

To fight this great danger that threatened to destroy Islamic values and prevent the Islamic society from practicing its religiosity, the Imam (‘a) chose the weapon of prayers. This is why one can say that *"Sahifah Sajjadieh"* is a great social movement which developed in response to the social needs prevalent during the Imam's (‘a) time. On the other hand, this book was a great Divine Inheritance, which will guide lost ones until the Day of Judgment; the book, also, teaches Islamic ethics and the method of becoming civilized. The whole of mankind needs this book; the book which is a chain from the knowledge of the holy Prophet Muhammad (s) and 'Ali (‘a). It also

contains solutions to all problems which have been caused due to satanic thoughts and worldly desires.[1]

1. Sayyid Muhammad Baqir Al-Sadr (‘a), the preface to **Al-Sahifah Al-Sajjadiyyahadith.**

CHAPTER TWO
OTHERS' IMPRESSIONS OF IMAM SAJJAD'S (‘A) PERSONALITY

All Muslims had great respect for Imam Sajjad (‘a) and shared the belief that no one else was capable of reaching the rank of piety and knowledge that he was blessed with; an Imam (‘a) who epitomized piety and knowledge.

This was recognized by the actions of those who came to visit the Imam (‘a), as they kissed him on the back of his hands, placing his hands on their eyes to show their great respect.[1] He was not only respected among his own followers but among those who were on the opposition party, with regard to posts. When praising the Imam (‘a), they admired him with astonishment and used honourable titles and salutations for him.

1. The Views of the Imam's (‘a) Contemporaries Regarding his Personality

Contemporary historians, jurisprudents and intellectuals of the Imam (‘a) have all praised him. In this regard, there is no difference between his friends, companions, enemies or those who feigned friendship, but were in fact his enemies. Here we present the ideas of some of them:

1. A great companion of the Prophet (s), Jabir ibn Abdullah Ansri, says: "There has not been a person among the sons of the prophets (‘a) comparable to 'Ali ibn Al-Hussain (‘a)."[2]

2. Abdullah ibn Abbas, who was older than Imam Sajjad (‘a), bowed with respect in front of him whenever he saw him. After doing so, he

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1. Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 2:251.
2. **Ayat Imam Zain Al-’Abidin** 1:126; **Amali** Al-Tusi, p. 637; Ibn Shahrashub, **Manaqib Ali Abi Talib** 3:290.

would say: *"Welcome, oh, he who I am devoted to and welcome, oh, son of whom I adore!"*[1]

3. Muhammad ibn Muslim Qarshi, who was known as a leading jurisprudent of his time and a famous religious leader of Sham[2] and Hejaz, and who was not amongst the shi'ah believers still had a great respect for Imam Sajjad (‘a), which could be clearly seen in the words he expressed for Imam Sajjad (‘a), such as:

A. "I never saw anyone from amongst the Hashimis like 'Ali ibn Hussain (‘a)."[3]

B. "I never met a person more gracious than 'Ali ibn Hussain (‘a) among the members of the holy Household (‘a)."[4]

C. "I meet no one who is more of a jurisprudent than him ('Ali ibn Hussain (‘a)."[5]

4. Sa'id ibn Musayyab who was from amongst the popular Jurisprudents of Madinah, and about whom it was said that: "No one amongst the followers [(Tabeen), i.e the individuals who were born after the era of the Prophet (s) and his companions] could reach the level of his knowledge."[6] He was very proud to be with the Imam (‘a) and praised his piety in the following words:

A. "I never met anyone greater than 'Ali ibn Hussain (‘a) and whenever I saw him, I thought of myself as a very small entity in front of him." [7]

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1. Ibn ʿAsakir, **Tarikh Madinat Dimashq** 36:147; **Tathkirat Al-Khawas** p. 324, Ibn Saʿd, **Al-Tabaqat Al-Kubra** 5:213; Ibn Kathir**, Al-Bidayah wa'l-Nihayah** 9:124.
2. **Tahdhib Al-Tahdhib** 9:445.
3. **M'arifat Al-Tahuqat** 2:153; **Tarikh Asmaa Al-Tahuqat** 141; **Al-Jarah wa Ta'adil** 6:179.
4. **Shathrat Al-Thahb** 1:105; Ibn ʿAsakir, **Tarikh Madinat Dimashq** 41:388.
5. **Shathrat Al-Thahb** 1:105; Ibn ʿAsakir, **Tarikh Madinat Dimashq** 41:388.
6. **Tahdhib Al-Tahdhib** 4:85.
7. **Tarikh Al-Ya'qubi** 2:303; **Mu'assissat Al-Mustafa wa Al-'Itrah** 8:233.

B. "I never meet anyone more pious than him (Imam Sajjad (‘a)."[1]

C. One day a young man from Quraish was sitting when Imam Sajjad (‘a) entered. The person asked Sa'id who the newcomer was. Sa'id replied: *"He is the leader of all the pious people."*[2]

5. Zaid ibn Aslam, who was known as the leader of the Jurisprudents of Madinah and was an interpreter of the holy Qur'an, also said about the Imam (‘a): [3]

A. "I sit with no other one greater than him (Imam Sajjad (‘a)", among the people of the Qiblah (Muslims).[4]

B. "Among the people of the Household (‘a) I saw no one like him."[5]

C. "I saw no one who was so knowledgeable and who had memorized so many of the Hadiths than 'Ali ibn Hussain (‘a).[6]"

6. Ammad ibn Zaid who was from amongst the Jurisprudents of Basrah and was known as the leader of Muslims[7] said about the Imam (‘a): *"Hussain ibn 'Ali (‘a) was the most pious person from amongst the Hashimis whom I know of."*[8]

7. Yahya ibn Sa'id, who was from the great followers (Tabeen) and knowledgeable jurisprudents and intellectuals[9] said: "I have heard some traditions from 'Ali ibn Hussain (‘a) and no doubt he is the most

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1. **Tahdhib Al-Kamal** 20:389; **Tadhkirat Al-Huffaz** 1:75; **Sirat A‘alam Al-Nubala’** 4:391; **Tahdhib Al-Tahdhib** 7:269; Ibn Kathir**, Al-Bidayah wa’l-Nihayah** 9:134.
2. Ibn Al-Sabbagh, **Al-Fusul Al-Muhimmah** 2:268; Shaykh Al-Mufid, **Kitab Al-Irshad** 2:145.
3. Ibn ʿAsakir, **Tarikh Madinat Dimashq** 4:373; **Sahreh Ihqaq Al-Haq** 28:160.
4. **Ayat Imam Zain Al-’Abidin** 1:129, from Ibn ʿAsakir; **Tarikh Madinat Dimashq** 12:1 p19.
5. **Ayat Imam Zain Al-’Abidin** 1:129, from Ibn ʿAsakir; **Tarikh Madinat Dimashq** 12:1 p.19.
6. **Tabaqat Al-Fuqaha** 2:34.
7. **Tahdhib Al-Tahdhib** 9:3.
8. **Tahdhib Al-Lughat wa Al-Asma** the first section, p.343.
9. **Ayat Al-Imam Zain Al-'Abidin (‘a) Dirasa wa Tahlil** 1:130, from **Tahdhib Al-Tahdhib**.

learned person from the Hashimis whom I have seen in my whole life."[1]

8. Not only did the people who were from amongst the Imam's (‘a) friends and followers praise him, but the Imam (‘a) and his family's enemies also acclaimed him for his greatness and knowledge. When the Imam was taken to the Damascus mosque as a prisoner, the people of Damascus pressurized Yazid to let the Imam (‘a) come to the pulpit and speak to them. But Yazid was afraid as he said: *"They belong to a family where the babies suckle the breast of knowledge; if he goes on the pulpit, he will expose and shame me and all of Abu Sufyan's family."*[2]

9. Abdul Malik ibn Marwan, another enemy of Imam Sajjad (‘a), also acclaimed him saying: "Indeed, you are the most superior person in your family, and no one else but your own forefathers can compete with you in religious knowledge."[3]

10. Mansoor Dawaaniqi was a famous enemy of the holy Household (‘a). When he wrote a letter to Muhammad Nafsuz Zakiyeh (the son of Abdullah and the grandson of Imam Hassain (‘a), he mentioned the greatness of Imam Zain Al-'Abidin (‘a) saying: *"After the demise of the holy Prophet (s), no one but he (Zain Al-'Abidin (‘a) was born among you (Alawis)."*[4]

2. The Views of the Intellectuals and Historians on Imam Sajjad (‘a)

1. Yaq'ubi says: "He was amongst the best people and the most conscientious ones with regard to prayers. That is why he was called

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1. Ibid, vol. 7, q. 2, p. 336.
2. **Nafs Al-Mahmoom** 448 to 452; published in Qom, taken from **Manaqib Al Abi Talib** 4:181, from Ahmed Al-Awza'i. He has mentioned the sermon without its preface and has taken it from Kamil, **Al-Baha'I** 2:299-302. You can read the complete sermon in ayat Imam Zain Al 'Abidin for Qurashi, 1:175, Al-Majlisi, **Bihar Al-Anwar** 45:138; **M’alim Al-Madrasatain** 3:165.
3. **Mustadrak Al-Wasa’il** 1:125; **Jami’ A*hadith* Al-Shi’ah** 1:403.
4. **Al-Kamil** for Mubrad, 2:467; Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 5:310.

'Zain Al-'Abidin' (the beauty of all worshippers). He prostrated so many times that he was called "Thul- thafnat." (A person with indurate forehead)[1]

2. Hafiz Abul Qasim 'Ali ibn assan Shafi', known as Ibn Asakir, has written a detail about Imam Sajjad's (‘a) life: *"'Ali ibn Hussain (‘a) was truthful and reliable. He quoted many Hadiths and had a great religious post."*[2]

3. Thahbi, the writer of Sair A'alam Al-Nubala, has written: "He had great dignity which, by Allah, suited only him. His honour, generosity, knowledge, piety and complete intellect made him a perfect person for the great post of Imamah."[3]

4. Hafiz Abu N'aeem writes: "'Ali ibn Hussain ibn Ali Abi- Talib (‘a) was the beauty of all worshippers who enlightened the group of the followers. He was a truthful, pious, faithful, generous and pure person."[4]

5. Safi Al-Din says: "Zain Al-'Abidin (‘a) was not only a great leader, but rather he, himself, was a great guidance for the pious."[5]

6. Al-Nawawi says: "All the people are consentaneous on the issue of his greatness."[6]

7. 'Ammad Al-Din Idrees Qarshi has written: "After Imam Hassan and Imam Hussain (‘a), Imam Zain Al-'Abidin (‘a) was the most gracious and most learned son of the Prophet (s) and he was superior to others in his worshipping and piety."[7]

8. Ibn 'Anb*ah*, a famous genealogist, says about the Imam (‘a): *"He has so many good qualities that no one can count them."*[8]

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1. **Tarikh Al-Ya’qubi** 3:46.
2. Ibn Asakir, **Tarikh Madinat Dimashq** 41:263.
3. **Sirah A’alam Al-Nubala’** 4:398.
4. **Abu Nu‘aym's Hilyat Al-Awliya'** 3:133.
5. **Wasilat Al-Mal fi Hadd Manaqib Al-'Al** p. 280.
6. **Tahdhib Al-Lugghat wa Al-Asma'** 1:343; **Sharh Ihqaq Al-Haqq** 12:8; **Yanabi' Al-Mawaddah** 3:156.
7. **‘Uyun Al-Akhbar wa Funun Al-Athar** p. 144.
8. **Umdat Al-Talib** p. 193.

9. Shaykh Mufid says: "After his great father (Imam Hussain (‘a), he was the most knowledgeable person of his time."He then adds: "The jurisprudents have mentioned his different branches of knowledge, and Hadiths which they memorized during his preaching, prayers, commentaries of the virtues of the holy Book, commands regarding Halal and Haram, rules of war- fare and history: all were acceptable by all the intellectuals."[1]

10. Ibn Taymieh says: "However, 'Ali ibn Hussain (‘a) was among the greatest followers (Tabeen) with regard to his knowledge and religious sciences. His qualities, such as courtesy and hidden charity, are well known."[2]

11. Shaykhani Qadiri says: "The good qualities and kindness of our master Zain Al-'Abidin 'Ali ibn Hussain ibn Abi Talib (‘a) are well-known. The fame of his generosity and mercy has spread everywhere. He had a noble post with a very big heart filled with kindness for everyone. Moreover, his miracles were able to be seen with naked eyes and the traditions have mentioned them on many occasions."[3]

12. Muhammad ibn Talha Qurashi Shaf'i says: "He was the beauty of the worshippers, a perfect example for devoted ones, the leader of the pious people and believers of the world. All these qualities show that he gained his post and such favourite qualities from his forefathers (‘a). The callous on his forehead showed the extreme number of his prayers, wakefulness for Allah and leaving the world and mundane desires. He was a good model of perfect ethics. He was successful in gaining the happiness of Allah. Indeed, he was guided to the right path by the Divine Light. He was very fond of prayers. He was very good at performing his religious necessities. He prepared a medium to reach the next world from the darkness of the night. His good qualities were easily seen by the naked eye. And there are many traditions in which these good qualities have been written down.

1. Al-Shaykh Al-Mufid, **Kitab Al-Irshad** 2:138 and 153.
2. **Minhaj Al-Sunnah** 2:123.
3. **Al-Sirat Al-Sawai** p. 19.

Thus, from all these, everyone comes to understand that he is among the kings of the Hereafter."[1]

13. Imam Shaf'ai says: "Ali ibn Al-Hussain (‘a) was the most learned person in Madinah."[2]

14. Jahidh says: "As I have seen that the Khawarijis, Shi'ahs, Motazilahs and the common people of Madinah all have the same comments about 'Ali ibn Hussain (‘a), and I have seen no one who could doubt his supremacy over all the other men of his time…"[3]

15. Sibt Ibn Jauzi writes in Tazkiratul Khawas: "He is the father of Imams. His nickname was Abul Hasan, he was called "Zain Al-'Abidin" and the holy Prophet (s) called him 'Sayid Al-Abidin' which means 'the leader of worshippers'… his other nicknames were Sajjad, Zaki, Ameen and Thu- Al Safnaat (which refers to those parts of a camel's body which touch the ground when it sits down, and form calluses at places like their knees, for instance). Since Imam Sajjad (‘a) did so many prostrations, a callus formed on his forehead and he was, therefore, called Thulthafnaat."[4]

1. **Matalib Al-Su'ul** 408.
2. Ibn Abi Al-hadid, **Sharh Nahj Al-Balaghah** 15:274; Al-Khawarizmi, **Al-Manaqib** p.258.
3. **Umdat Al-Talib,** pp. 193 and 194.
4. **Tathkirat Al-Khawas** p.324.

CHAPTER TREE
SOME ASPECTS OF IMAM SAJJAD'S (‘A) PERSONALITY

1. Imam's Patience

Imam Sajjad (‘a) was very patient and he always tried to control his anger. Historians have given many examples of his patience:

1. The Imam (‘a) owned a female slave who poured water on his hands for him whilst he made ablution. One day, while she was thus pouring water, the vessel slipped from her hands and hit the Imam's (‘a) face, injuring him. She recited a verse of the holy Qur'an: *"Those who spend in ease and adversity, and suppress their anger…"* The Imam (‘a) said: *"I overcame my anger."* When she heard this, she wanted to ask for something more, so she recited another verse: *"...and excuse the faults of the people."* The Imam (‘a) said: *"May Allah forgive you."* Then she completed the verse: *"...and Allah loves the virtuous."* The Imam (‘a) replied: *"You are free to go."*[1]

2. One day an unpleasant person abused the Imam (‘a). He said: *"I am abusing you!"* The Imam (‘a) replied: *"And I have turned my face from you."* In this way, the Imam (‘a) prevented a similar reaction, and left the place.[2]

3. Another example of the Imam's (‘a) patience is in the case of a person who accused and vehemently abused the Imam (‘a). The Imam (‘a) said to him: *"If we are really what you said, then we will*

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1. **Amali Al-Saduq** p. 168 Hadith 12; Al-Shaykh Al-Mufid, **Kitab Al-Irshad** 2:146; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:157; Ibn ‘Asakir, **Tarikh Madinat Dimashq** 36:155; **Mukhtasar Ibn Manzur** 17:240; **Sair A'alam Al-Nubala** 4:39; **Nihayat Al-Arab** 21:326.
2. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:171; Ibn Kathir**, Al-Bidayah wa’l-Nihayah** 9:105.

seek Allah to forgive us; and if we are not really what you say, then may Allah bless you!"[1]

2. Imam's Generosity

All the historians believe that Imam Sajjad (‘a) was the most generous person of his time, and he always provided the needy with their basic requirements. There are numerous stories told about his generosity:

1. Muhammad ibn Usama felt ill. The Imam (‘a) visited him. When the Imam (‘a) sat there, Muhammad started crying. The Imam (‘a) said to him: *"How much money do you have to pay?"* He said: *"Fifteen thousand Dinars."* The Imam (‘a) said: *"I will pay your debts."* After saying this, he paid the said debts and then left.[2]

2. To understand his generosity, we must be aware that every noon, the poor were given food at his home.[3]

3. Imam Sajjad (‘a) discreetly provided daily needs for one hundred families.[4]

3. Imam's (‘a) Generous Attitude to the Poor

A. Treating them with respect

The Imam (‘a) would sit with the poor, trying his best not to hurt their feelings in any way. When he gave something to a needy person he

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1. Shaykh Al-Mufid, **Kitab Al-Irshad** 1:146 taken from Ubaidli Nisabeh, (born in: 270), in Nasab Ali ibn Abi Talib.
2. Al-Shaykh Al-Mufid, **Kitab Al-Irshad** 1:146; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:136; Ibn Kathir, **Al-Bidayah wa Al-Nihayah** 9:105; **Sair-A'alam Al-Nubala** 4:239.
3. **Tarikh Al-Ya’qubi** 2:259, Beirut Publications.
4. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:166, narrated by Imam Baqir (‘a) and Ahmed ibn Hanbal, **Kashf Al-Gummah** 2:289, taken from Matalib Al-Su'ul from uliyat Al-Awlia. In the same book 2:312 of Jababidhi, the same book 2:304 narrated by Imam Sadiq (‘a) which said that Imam Sajjad (‘a) provided the daily needs of seventy families.

would kiss him so that the one in need or the beggar felt no insult.[1] When a beggar came to him to ask for help, the Imam (‘a) would say: *"Welcome! Oh one who will help me to carry my luggage on the Day of Judgement! "*[2]

B. His affection and feeling for them

He was so kind to those in need and became very happy to see the needy, orphans and the poor in general gathering around his tablecloth to eat. He would prepare and deliver the morsels to their mouths with his own hands.[3] At night, he would load food and wood for fuel on his back and take them to their houses. He did not like the crop to be cut at nights because it would deprive workers of their rights. Whenever such things happened he would forbid the doer, saying that the holy Prophet (s) forbade this act, explaining: *"The bunch of dates which is given to a needy person is the same thing which has been mentioned in the Qur'an to be given to a needy person on the day of cutting crops."*[4]

C. The Forbiddance of Turning Away a Beggar

The Imam (‘a) forbade people from frightening beggars away, because such an act would cause their daily bread to decrease as well as incur the wrath of Allah.

There are a number of adith quoted by him in which he mentioned the same thing.

Abu amzah Thumali says: "One day I offered my morning prayers in the companionship of Imam Sajjad (‘a). After having offered our prayers, we went to his home. He called his slave girl, whose name was Sakina, and said: "Today is Friday and you will not scare off any beggar without giving him some food." Abu amzah said: "But not

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1. **Abu-Nuʿaym's Hilyat Al-Awliya'** 3:137; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:167.
2. Al-Irbili, **Kashf Al-Ghummah** 2:288; taken from Matalib **Al-Souol fi Manaqib Al-Rasoul** 412; Al-Majlisi, **Bihar Al-Anwar** 46:98.
3. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:166 and 167 from Imam Baqir (‘a).
4. **Wasa’il Al-Shi’ah** 9:201; **Jami' Al-Ahadith Al-Shi'ah** 8:141; Al-Majlisi, **Bihar Al-Anwar** 93:98.

every person who appears in the form of beggar really is one." The Imam (‘a) replied: "It is also possible that I misjudge and may frighten away someone really needy, thinking that he is not, and then Allah Almighty will curse us (the people of holy Household) as he did Jacob (the prophet (‘a) and his household. Every day, Jacob slaughtered a sheep for himself and his family. One Friday, someone appeared and asked him and his family for some food, but they did not give him any as they thought he was lying and was not a genuine beggar. The person said: "Please give me some food out of the food that you have left over," but no one cared about his words. The beggar passed that night in hunger, while Jacob's household slept during the night with their stomachs full and with some food still in excess. The next morning there was an inspiration saying: you oppressed my servant and thus made me curse you and your sons. O Jacob! From amongst my prophets, only those are favourites near me who bless my poor servants; the ones who bring the poor near them and fill their stomachs. O Jacob! Why did you not feel pity for my servant who was very good at worshipping me and who was content with what I have given him. I swear upon My Honour that I will make you and your sons suffer."

Abu amzah asked: "When did Yousuf dream his famous dream?" the Imam (‘a) replied: "On the same night when Jacob and his family slept with their stomachs filled and the beggar, with his empty stomach."[1]

4. Giving Charity

Another thing which was very important to the Imam (‘a) was to give charity to the poor in order to make their lives less difficult. The Imam (‘a) also proposed that other people do so, as this act is favourable in the court of Allah. He said: *"He who gives charity to a needy one will be rewarded with accepted prayers, which the poor does for him."*[2] Here we mention some of the Imam's (‘a) favourite qualities regarding giving charity:

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1. Shaykh Al-Saduq, **ʻIlal Al-Shara’i** 1:61, Beirut Publications.
2. **Wasa’il Al-Shi’ah** 6:296; **Jami' Al-Ahadith Al-Shi'ah** 8:389; **Thawab Al-A‘amal** p. 145.

A. Giving his clothes as charity

The Imam (‘a) wore a kaftan made of fur in the winter season, while during summer, he wore an Egyptian garment and towards the end of summer or winter, he would give his clothes as charity for Allah. Or he would sell his second hand clothes and distribute the money as charity amongst the needy.[1] He said: *"I feel ashamed in front of my Allah to even think about selling my clothing and using the received money for my personal use."*[2]

B. Giving those things, which Imam (‘a) loved the most, as charity

Imam (‘a) would give almond and sugar as charity. When he was approached about this, he recited the following verse of the holy Qur'an:

"You will never attain piety until you spend out of what you hold dear, and whatever you may spend of anything, Allah indeed knows it."[3]

It has been narrated that he liked grapes. One day Imam (‘a) was fasting. When, in the afternoon he wanted to break his fast, his maid brought a bunch of grapes for him. The Imam (‘a) wanted to eat the grapes, but at the same time, a destitute person came and asked him for something to eat. The Imam (‘a) gave the bunch of the grapes to him. The maid sent someone and asked the person to sell his grapes. When the grapes were brought back in front of the Imam (‘a), another poor person came and asked for food. Once again, the Imam (‘a) gave his food to the needy one. The maid once again sent someone to buy the grapes from the poor person, but when the Imam (‘a) wanted to eat them, another poor hungry person appeared from somewhere

1. Ibn Asakir, **Tarikh Madinat Dimashq** 41:399; **Tahdhib Al-Kamal** 2:398; **Sharh Ihqaq Al-Haqq** 28:61.
2. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:167; Taken from **ulliyaht Al-Awliya** 3:136 to 140; **Tahthib Al-Ahkam** 2:369, Al-Majlisi, **Bihar Al-Anwar** 46:106.
3. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:293; Al-Majlisi, **Bihar Al-Anwar** 46:89; **A'yan Al-Shi'ah** 1:633.

asking for food. For the third time, the Imam (‘a) gave the bunch of grapes to the needy person without eating anything out of it.[1]

C. Distribution of properties

Twice the Imam (‘a) divided his properties and, after keeping the first part, he distributed the second part among the poor and needy.[2]

D. Giving charity in secret

The most favourite act of Imam (‘a) was to give charity in secret without anyone knowing about it. Imam (‘a) wanted not to be seen while providing poor people with their basic needs. By doing so, he tried to develop a strong relationship between himself and the poor Muslims, as well as achieve the happiness of Allah; he, also, wished to develop an Islamic society on the basis of brotherhood and mutual love and asked people to do so. He said: *"Secret charity will pour water on the burning fire of Allah's wrath."*[3]

Needy people had become used to the Imam's (‘a) charity and when night fell, they came out of their houses and waited for him to come and bring them their daily needs. When they saw the Imam (‘a) coming, they exclaimed with joy and told each other: *"The person with food on his back is coming (the sack man)."* They referred to the Imam (‘a) by this name, because they did not know who he was.[4]

Imam Sajjad (‘a) had a poor cousin and it was in the Imam's (‘a) manner to give him money after each night. The person, not

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1. Shaykh Al-Kulayni, **Al-Kafi** 6:350; **Al-Mahasin** 2:547; with a small difference.
2. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:167; **Abu-Nuʿaym's Hilyat Al-Awliya'** 3:140; **Jamharat Al-Awliya** 2:71; **Tahthib Al-Kamal** p. 231.
3. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:292 from Shamali and thowri; **Tathkirat Al-Hufath** 1:75; **Akhbar Al-Dawl** 110; **Nihayatal arab** 21:326; Al-Irbili, **Kashf Al-Ghummah** 2:289; taken from Matalib Al-Souol from Abu-Nuʿaym's Hilyat alAwliya', **Al-Kashf** 2:312; narrated from Janabathi from thowri from Imam Sajjad (‘a) who said: "There is nothing like the charity, extinguish the god's anger."
4. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:293; Sharh Al-Akhbar, 3:254.

recognizing him, used to curse Imam Sajjad (‘a) and accused him of never helping him. The Imam (‘a) continued giving his cousin money without saying a word in response to the offensive allegations and never revealing his true identity as the man's cousin. When the Imam (‘a) died, his generous visits were missed and the cousin realized that the charitable man had been none other than his own cousin! He would then come to his grave crying and mourning and asking for forgiveness.[1]

Ibn 'Aisha narrated: that the Madinah people said: "They missed the secret donations of charity (Sadakah) when Imam 'Ali ibn Al-Hussain died."[2]

Imam Zain Al-'Abidin was very secretive in his prayers and in giving charity, covering his face when doing so, so as to conceal his identity.[3]

Thahaby narrated: "He was very generous in giving charity in secret."[4]

He used to put the food in a sack and lift it on his back and distribute it amongst the poor and needy. Carrying the heavy load would leave marks on his back.[5]

E. Solely Seeking the Almighty's Approval

The Imam (‘a) never looked for anything in return for his help and charitable acts. His mercy to others was shown from the scruffiness of his own materials.

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1. Al-Irbili, **Kashf Al-Ghummah** 2:319; from Nathr Al-Dorar labi, Al-Majlisi, **Bihar Al-Anwar** 46:100.
2. Hilyat Al-Awliya and about him in **Manaqib Ali ibn Abi Talib** 4:166; **Kashf Al-Guhmmah** 2:290; from Matalib **Al-Su'ul** from Al-iliah 4:136, Ibn Kathir**, Al-Bidayah wa'l-Nihayah** 9:114; **Safwat Al-Safwah** 2:45; **Al-Ithaf bi-Hubb Al-Ashraf** 49; **Al-Aghani** 15:326.
3. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:293; from Imam Baqir (‘a), **Al-Khisal** 517.
4. **Tadhkirat Al-Huffaz** 1:75.
5. **Tarikh Al-Ya`‘qubi** 2:303 Beirut edition; **Al-Khisal** p. 517; Shaykh Al-Saduq, **ʿIlal Al-Shara'i** 1:231.

Sofian ibn Ayaynah narrated from Zahry, one of the companions of Imam Sajjad (‘a): "I saw that the Imam was carrying a bag of flour. It was very cold. I went to him and said; O son of the Prophet (s) what's this? He answered; "I decided to go to travel and I'm carrying the needs to a safe place." Zahry said; "My servant will carry it for you" but the Imam (‘a) rejected the offer. Zahry begged that he, himself, would carry the bag but the Imam (‘a) insisted on his decision and stated; "No one except me can carry what are the causes to save me in this travel and pave my way to my aim. Please let me do my job and go your way."

Zahry returned and, after some days, saw the Imam (‘a), so he thought he had gone on his trip. He asked, "O son of the Prophet (s), I don't see any signs from that trip in you!" The Imam (‘a) answered, "Zahry that journey was not the way you imagined; it is death, for which I'm preparing myself showing mercy and righteousness, trying to avoid doing the Moharamat; all preparation for death."[1]

5. His Dignity and Glorified Spirit

One of Imam Zain Al-'Abidin's (‘a) features was having glory of spirit, something which he inherited from his esteemed father, Imam Hussain (‘a), who said to the powerful oppressors of his time, *"I swear to Allah, I will not give my hand to you like inferiors and I will not obey you like servants."*[2]

His unique character is illustrated in his saying: "I don't like to have red haired camels because of my inferiors."[3]

These are his sayings on the glory of spirit and whoever knew him ascertained that the world would be worthless to him.[4]

This statement is based upon historic accounts: at the time of Walid Ibn Abdulmalek, a government official stole something from the

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1. Shaykh Al-Saduq, **‘Ilal Al-Shara’i** 1:231; **Wasa’il Al-Shi’ah** 9:401; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:392.
2. **Tarikh Al-Tabari** 4:323; Ibn Kathir**, Al-Bidayah wa’l-Nihayah** 8:194.
3. Shaykh Al-Kulayni, **Al-Kafi** 2:109 and 111; **Al-Khisal**, 1:23; Al-Majlisi, **Bihar Al-Anwar** 71:406.
4. Al-Majlisi, **Bihar Al-Anwar** 75:135.

Imam. When, at the time of Hajj, Walid came to Makkah, he told the Imam to question him concerning his missing property. The Imam (‘a) stated this everlasting sentence, *"Fie on you here in front of the house of Allah! You want me to ask someone for a material object? I feel apologetic to ask for resources and for anything from the material world from Allah, Himself, so, how can I ask for something from someone who is a creature of Allah."*[1]

This example exemplifies his glory, showing that he never earned a penny solely on account of his relationship to the Prophet (s).[2]

6. Asceticism of Imam (‘a)

He was the most austere in his time. When they asked Zahry: who is the most austere? He answered: *"'Ali Ibn Hussain (‘a)."*[3]

He once saw a poor man crying. He felt sympathy for him and said: "If the entire world was in this man's hand and was lost all at once, it would not be more important than his crying."[4]

Sa'id Ibn Mosayeb says: "'Ali Ibn Hussain (‘a) was preaching to the people in the Prophet's (s) mosque everyday with these exact words memorized and written. He encouraged people to dislike this world and try to gain the other world. These are the exact words: "O people! Look for divine piety. Remember you will return to Him. You, the son of Adam, what is the fastest thing coming towards you and it is so close to catching you. It is death. Maybe right now it's the end of your life and the Angel of Death will drag your soul from your body and people will put you alone in your grave, then your soul will return to your body there in the grave. Then Nakir and Monkar, two angels that come to ask you questions, will come to you. So you, the servants of

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1. Al-Majlisi, **Bihar Al-Anwar** 46-64, Shaykh Al-Saduq, **ʿIlal Al-Shara’i** 230; Beirut Edition
2. **Majalis Thalab** 2:462; **Ayat Al-Imam Zain Al-'Abidin** written by Qurashi, 1:81, Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:175; Ibn ʿAsakir, **Tarikh Madinat Dimashq** 41:277, **Tahthib Al-Kamal** 2:389.
3. Al-Majlisi, **Bihar Al-Anwar** 42:75; Shaykh Al-Saduq, **ʿIlal Al-Shara’i** 230; Beirut Edition
4. Al-Irbili, **Kashf Al-Ghummah** 2:318; quoted from Nathr Al-Dor, Abi and Ibn Al-Sabbagh, **Al-Fusul Al-Muhimmah** 2:867.

Allah have Taqwa of Allah (be scared) and know that Allah doesn't like the beauty and jewellery of the world for his best chosen men, but he has created the world and all the human beings therein just to examine them, to see who will have the best actions for his next world. I swear by Allah that He has clarified everything in His book for you and has brought clear signs to whosoever thinks, and no power is out of Allah's hand. Then, when Allah orders you to have glory in your life in this world, take it! Do not get close to this world like those who consider it his eternal home. This world is just a method of passing to the next world. Therefore, before scattering from here and finishing the last days of your life, catch your needs from righteous actions. May Allah make you and us from the ascetic, concerning the jewellery or decorations of the world, so that the relevant courage is about the next world, which is constant and eternal."[1]

7. Supplication of Imam Sajjad (‘a) to Allah

Having supplication and prayers to Allah in his life and his personality is clear from his fame as Zain Al-'Abidin.

Al- Sahiffa Al-Sajjadiyyah prayers are another sign of this issue, and a quick glance at the title of these prayers will tell you the result of sheltering with Allah. We see in the Ibn Tawos fi Al-lahuf fi qatla Al-Tuffof that there is no work from Imam Sajjad (‘a); he has prayed and supplicated with these prayers before Allah and it is just a possibility that these prayers are from him.

Imam Sajjad was subdued in front of the Holiness of Allah and was of the highest purity. This is clear from all his movements and actions. They say: *"Once Imam Sajjad (‘a) passed a man sitting at the door of a rich man. He asked him, "What made you sit near this oppressor?"* He replied: *"Poverty."* The Imam (‘a) stated: *"Let me take you to the door of someone who is the best for you," then took him to the mosque of the Prophet (s) and taught him some*

1. Shaykh Al-Kulayni, **Al-Kafi** 8:72-76; **Tuhaf Al-’Uqul** of ibn Shu'bah Al-Harrani, 249-252.

instructions for prayers and reading the Qur'an, in asking Allah to supply his needs."[1]

8. The Imam's (‘a) Family Life

Imam Zain Al-'Abidin (‘a), in interacting with his household, was of the most compassionate and did not want anything besides this. He is quoted as saying: *"If my family likes to have meat and I have enough money, it is better for me to buy meat than to buy a slave and release him."*[2]

Imam Sajjad would leave for work early in the morning in order to provide sustenance for his family. One day a man asked him where he was going. He replied "I am about to give charity to my family." The man questioned him, saying: "Give them charity?" to which the Imam Sajjad replied: "Indeed, when I struggle to earn halal money, to secure a decent standard of life for my family, it is seen as being a charity to them for the sake of Almighty Allah."[3]

The Imam used to help his family with household chores, and never asked anyone to assist him with his own personal duties, particularly those in regards to worship.

9. With His Father and Mother

Imam Sajjad (‘a) replied with complete kindness and with the utmost effort, in a superlative fashion when speaking with his mother. One of the best actions he did was never to dine together with his mother at the same spread. A number of people criticized him for this, saying: *"You are the best in good actions and the highest in love for family; why don't you eat with your mother?"* He replied with such a manner of politeness, equal to no one in recorded history: *"I am afraid I will*

1. Ayat Imam Zain Al-’Abidin (‘a) **Dirasah wa Tahlil** 1:93; Al-Majlisi, **Bihar Al-Anwar** 88:375; with a slight difference.
2. Shaykh Al-Kulayni, **Al-Kafi** 4:12; **Jam’a A*hadith* Al-Shi’ah** 21:466.
3. Shaykh Al-Klayni, **Al-Kafi** 4:12; **Wasa’il Al-Shi’ah** 17:67.

take the morsel that my mother was going to take and that action would be excessive impoliteness on my part."[1]

Another beneficent thing he did for his parents was praying for them and that is one of the best goals in Islamic behaviour. This is a part of his prayer:

"And single them out for the best of Thy blessings,
Thy mercy,
Thy benedictions, and Thy peace!
And single out my parents, O God,
For honour with Thee and blessings from Thee,
O Most Merciful of the merciful!

O God,
bless Muhammad and his Household,
Teach me through inspiration,
Knowledge of everything incumbent upon me toward them,
And gather within me,
Knowledge of all that, completely!
Then make me act in accordance,
With what Thou hast inspired me,
And give me success to put into practice,
The knowledge Thou hast shown to me;
Lest I fail to act.
According to something Thou hast taught me,
Or my limbs feel too heavy to perform,
That with which Thou hast inspired me!

O God,
Bless Muhammad and his Household,
As Thou hast ennobled us through him,

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1. Kamil, **Al-Mubarrd** 1:302; **Shadharat Al-Dhahab** 1:105; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:176 quoted in Amali Nayshaburi, **Al-Khisal** p. 518 with a little difference.

And bless Muhammad and his Household,
As Thou hast made incumbent upon us,
Rights toward the creatures because of him!

O God,
Fill me with awe of my parents,
The awe one has toward a tyrannical sovereign,
And let me be devoted to them,
With the devotion of a compassionate mother!
Make my obedience and devotion to them,
More gladdening to my eyes,
Than sleep to the drowsy,
And more refreshing to my breast,
Than drink to the thirsty,
So that I may prefer their inclination,
To my inclination,
Set their satisfaction,
Before my satisfaction,
Make much of their devotion to me,
Though it be little,
And make little my devotion to them,
Though it be great.

O God,
Lower before them my voice,
Make agreeable to them my words,
Make mild before them my temper,
Make tender toward them my heart,
And turn me into their kind companion,
Their loving friend!

O God,
Thank them for my upbringing,
Reward them for honouring me,

And guard them as they guarded me in my infancy!

O God,
And whatever harm has touched them from me,
Detested thing has reached them from me,
Or right of theirs which has been neglected by me,
Allow it to alleviate their sins,
Raise them in their degrees,
And add to their good deeds!
O, He who changes evil deeds into manifold good deeds![1]

10. With His Children

He nurtured his own children with the best upbringing, teaching them the best Islamic principles, thus illustrating his excellent attitude and dedication towards advancement. His children greatly benefited by his guidance, becoming the best and most glorious of men in theology, literary studies and scientific knowledge, and also participating in Jihad in Islamic history.

His son, Muhammad Al-Baqir, was one of the most famous Muslim Imams and the most learned and knowledgeable in the field of science.

Another of his sons, Abdullah, the glorious, was also considered to be a most excellent Muslim scientist and his expansive knowledge was regarded to be of the highest ranks in this field.

Yet another son, Zaid ibn 'Ali, was one of the highest in status amongst Muslim scientists, and was the most knowledgeable in Fiqh, Islamic tradition (Hadith, translation of the Quran and the science of theology). He led the oppressed people in a bloody revolution against the oppressors in the Islamic society. This revolution, which is known as the Zaid ibn 'Ali revolution, roused political awareness in Islamic society and was central to the fall of the Omayyad dynasty.[2]

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1. **Al-Sahifah Al-Sajjadiyyah** his Du'a for his parents, p. 128.
2. **Ayat Imam Zain Al-’Abidin** 55-65.

Imam Sajjad cultivated his sons' development with the best advice and established rules and methods, which sustained them throughout their lives.

Imam Sajjad (‘a) said:

"O son, do not associate, talk, or accompany five classes of people." "Who are they, father?" asked the son, to which the Imam (‘a) answered:

"Beware of associating with the liar, for he is as same as a mirage: he shows you the near as remote and shows you the remote as near. Beware of associating with the sinful, for he will disappoint you for a single bite or even something less valuable. Beware of associating with the stingy, for he will let you down when you are in urgent need of his property. Beware of associating with the foolish, for he harms you when he intends to do you favour. Beware of associating with the one disregardful of his relatives, for I found him cursed in the Book of Allah."[1]

2. He said*: "O Son, be patient on bad occasions, and don't take what is not for you, and don't answer or help your brother for those events which will be worse for you than it benefits him."*[2]

3. Imam As- Sajjad (‘a) said to one of his sons: "O son, Allah has accepted me (as a father) for you and is not satisfied with you (as a son) to be disobedient towards me; hence, He has commanded you (to obey me) and has not commanded me (to obey you). The best sons to their fathers are those who, despite their fathers' shortcomings, continue to show obedience."[3]

11. With His Slaves

The Imam (‘a) used to be affectionate with them, as he felt mercy and love for them, as if they were his own sons. They received affection

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1. Shaykh Al-Kulayni, **Al-Kafi** 2:377; **Tuhaf Al-’Uqul** 279.
2. **Al-Bayan wa Al-Tabyyin** 2:76; Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 3:88; **Mustadrak Al-Wasa’il** 12:363; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:302; **Tahdhib Al-Kamal** 20:399.
3. Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 3:89, Ibn ‘Asakir, **Tarikh Madinat Dimashq** 19:465 with a slight difference.

from him, to the extent that they had never received from their parents. He was known to never punish a servant or slave- girl, if ever they committed an error.[1]

It has been narrated that he had a slave who, on one occasion, failed to respond to him despite having been summoned many times. When he approached him, asking: *"O son, I have called you many times, why did not you answer?"* the servant replied: *"Indeed, I heard you!" "So why didn't you come?"* asked the Imam (‘a). The slave answered: *"I wasn't frightened of you, as I knew that you wouldn't punish me."* The Imam (‘a) left, whispering to His Lord: *"O God, thank you, my servant does not fear me!"*[2]

1. **Iqbal Al-A’amal** 1:443-445; Al-Majlisi, **Bihar Al-Anwar** 46:103-105, 98:186-187.
2. Shaykh Al-Mufid, **Kitab Al-Irshad** 2:147; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:296; Ibn ʿAsakir, **Tarikh Madinat Dimashq** 41:387.

SECTION TWO

Chapter one
Imam Sajjad's (‘a) early Stages of Life

Chapter two
The Phases of Imam Sajjad's (‘a) Life

Chapter tree
Imam Sajjad's (‘a) Life from Birth to lmamah (Leadership)

CHAPTER ONE
IMAM SAJJAD'S ('A) EARLY STAGES OF LIFE

Whatever was needed for elevated righteous training was provided for Imam Sajjad ('a). This arrangement had not been prepared for anyone else. The training had a vital effect on the Imam's personality, placing him at the top rank of Muslim leaders, in the sense that he was the most trustworthy among them, for the Prophet (s) called him the trustee of his prophecy.

Imam Sajjad ('a) was trained in the house of inspiration, the highest of houses. In the Qur'an, Allah refers to the house in this way:

﴿فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ وَيُذۡكَرَ فِيهَا ٱسۡمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ ٣٦ رِجَالٞ لَّا تُلۡهِيهِمۡ تِجَٰرَةٞ وَلَا بَيۡعٌ عَن ذِكۡرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوۡمٗا تَتَقَلَّبُ فِيهِ ٱلۡقُلُوبُ وَٱلۡأَبۡصَٰرُ﴾

"(Such a Light is lit) in houses, which Allah hath permitted to be raised to honour, for the celebration, in them, of His Name. In them He is glorified in the mornings and in the evenings, (again and again). By men whom neither traffic nor merchandise can divert from the remembrance of Allah, nor from regular prayer, nor from the practice of regular charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a wholly new world)."[1]

In his childhood, he was under the pure protection of his great-grandfather, 'Ali Ibn Abitaleb ('a), whose fragrance of intellectuality encompassed the world. His son was also the same as his grandfather in personality and spiritual structure.

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1. *Surat Al-Nur, 24:36-37.*

After this, he lived for a long time with his uncle, Imam Hassan (‘a), master of the noblemen of heaven. He was the grandchild of the Prophet (s) who rained affection and kindness on him. He planted high character and great standards in his soul and body. This coincided with being under his noble father's training and education. His father, Imam Hussain (‘a), master of the martyred, had seen the development of prophecy and standards of Imamah in his face and this caused him to pay him more attention in relation to his other children and so, most of the time, he was with his father.

Imam Zain Al-'Abidin (‘a) was born on 36 Hijry[1] in the day of the conquest of Basrah. Imam 'Ali (‘a) had not yet changed the capital of government from Madinah to Kufah. He died at year 94 or 95 Hijry in Madinah.

Some historians have written the birth date of Imam Sajjad (‘a) as 38 of Hijry in Kufah because that year Imam 'Ali (‘a) changed the capital of his government to Kufah from Madinah after the Jamal war. It is natural that in this situation Imam Hussain (‘a) would have stayed with him and his family in that city.[2]

His Mother

His mother's name was Shahrabanoo, Shahrabanooyeh, or the "queen of ladies", daughter of Yazd Gerd, who was the last king of Iran.[3]

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1. Shaykh Al-Mufid, **Kitab Al-Irshad** 137:2; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:189; **Al-Iqbal** p. 621; **Mesbah Al-Kaf'ami** p. 511, **Al-Anwar Al-Bahiyya** p. 107 said in the year of 36 the day of conquest of Basra*hadith*
2. **Tarikh Ahl Al-Bayt** for Ibn Abi Thalj Al-Bagadadi, 325:77.
3. Most historical writers believe that Imam Sajjad's (‘a) mother was the daughter of Yazd Gerd, king of Iran; while others hold this to be no more than legend. Refer to Life of Ali ibn ussain (‘a) by Sayyed Ja'far Shahidi. Islam and Iran by Shahid Motahhary pp. 100-109. The article "talking Abuut Al-Sadat Shahrabanu" by Shaykh Yusuf Gharawi in Risalat Al-Hussain (‘a) magazine 24:14-39. However, everyone believes that Imam Sajjad's (‘a) mother was a captive lady from Fars and nothing further is proved.

Some historians say that his mother died after giving birth.[1]

His Nicknames:

Abu Al-Hasan, Abu- Muhammad, Abu Al-Hussain, Abu- Abdullah.[2]

His Famous Names:

"Zain Al-'Abidin", "Thul- thafanat", "Sayed Al-'Abidin", "Qadwatol-zahedin", "Sayid- almottaqin", "Imam Al-moammenin", "Al-Zaki", "Zain Al-Alsalehin", "Menar- Al-Qanetin", "Al-'Adl", "Imam-Alommah", "Al- Bakka". "Sajjad" and "Zain Al-'Abidin" are the two most important of his nicknames.

People called him by these nicknames when their imagination was inspired with enthusiasm for him, upon understanding this verse 63.

And the servants of Allah the Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"[3]

Some say these nicknames of his did not come from his followers and were not even of shi'ah origin, but that those naming him could not ignore those traits in his personality.

Historians have expounded on possible causes for the profuse quantity of his nicknames in this way:

1. It is narrated from Jabir Ibn Abdullah Ansary, the great companion of the Prophet (s): "I was sitting near the Prophet (s). Imam Hussain (‘a) was sitting in his arms and the Prophet (s) was playing with him. The Prophet (s) told me that: He will have a son called 'Ali. When Resurrection Day occurs, a voice will call out, "Sayidal'abidin"; the master of obedience and servants will stand. He will stand then and he will have a son called Muhammad. Give my regards to him if you see him."[4]

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1. **Sirat Al-Rasul wa Ahl-Bayt (s)** 2:189; Al-Majmm'a Al-‘Alami **Ahl Al-Bayt (‘a)** first edition, 1414 Hijri.
2. Ayat Al-Imam zain Al-'Abidin derasha wa tahlil 390.
3. *Surat Al-furqan, 25:63.*
4. **Ihqaq Al-Haqq** 12:13-16; Ibn Kathir**, Al-Bidayah wa’l-Nihayah** 9:106.

2. Whenever Zahry talked about 'Ali Ibn Hussain (‘a) he said: "Zain Al-'Abidin 'Ali Ibn Hussain (‘a) told me, Sofian Ibn Eineh asked me, "why are you called Zain Al-'Abidin?" He said: I heard from Sa'id Ibn Mosayyeb who narrated from Ibn Abbas saying: the Prophet (s) stated: when Resurrection Day occurs, a voice will call; where is Al'Abidin, the most beautiful of servants and obedience? It seems I see my son, 'Ali Ibn Hussain Ibn 'Ali Ibn Abi Talib, come to the front amongst the queues."[1]

3. It is narrated from Abu- Ja'far Imam Baqir (‘a): "My father had some patches in the place of his prostration and every two years cleaned those patches to the extent that, every time, five patches were removed from five places and this way they called him "thu- Al-thaffanat" the owner of patches."[2]

4. Again, in other places narrated from Imam Baqir (‘a) about the high number of prostrations of Imam Sajjad (‘a), he did not mention any blessing of Allah unless he prostrated. The signs of prostration were clearly noticeable in any part of the prostration places. Because of this he was called Sajjad.[3]

1. Shaykh Al-Saduq, **'Ilal Al-Shara'i** 1:233; **Al-Amali** 331; Al-Majlisi, **Bihar Al-Anwar** 2:46 Hadith 1 and 2.
2. Shaykh Al-Saduq, **'Ilal Al-Shara'i** 1:233, **Ma'ani Al-Akhbar** 65; and Al-Majlisi, **Bihar Al-Anwar** 46:6
3. Shaykh Al-Saduq, **'Ilal Al-Shara'i** 1:273; Al-Majlisi, **Bihar Al-Anwar** 46:6 Hadith 10.

CHAPTER TWO
THE PHASES OF IMAM SAJJAD'S (‘A) LIFE

Imam Sajjad's (‘a) life is divided into two distinctive phases:

1. Before Imamah (leadership);

2. Imamah (leadership) era until martyrdom.

Imam Sajjad (‘a) lived for about twenty- five years with his grandfather, Imam 'Ali (‘a), his uncle, i.e. Imam Hasan (‘a) and his father Imam Hussain (‘a). He lived for about four years while his grandfather, Imam 'Ali (‘a), was still alive. According to other reports, he spent only two years with his grandfather. Ten years he lived alongside his uncle Imam Hasan (‘a) who was martyred in the year fifty of Hijrah. He also lived for ten years with his noble father, i.e. between 50 until 60 years (AH).

Imam Sajjad (‘a), during the first phase, spent 25 years while his grandfather, his uncle, and his father were still alive [however these were severe years of their lives. Whilst training in preparation to be the Imam (leader), they were martyred. His father, along with his best companions was also martyred on the day of 'Ashura'. Historians hold Muʿawiyah responsible for this event, as he had established it while Yazid ibn Muʿawiyah was the direct perpetrator. During the second phase, which lasted for around 35 years, he lived during the reign of Yazid ibn Muʿawiyah, Muʿawiyah ibn Yazid, Marwan ibn Al-akam and 'Abd ul- Malik ibn Marwan. He was then assassinated due to the direct order from the Caliph Walid ibn 'Abd ul- Malik, martyred around 25 Muharram at 94 or 95 AH. He was either 57 years old,[1] or less, when martyred. Thus we will divide this second phase, weighted with struggles and evil occurrences, into two distinctive phases:

1. His struggles after the tragedy of Karbala, before settling down in Madinah

2. His struggles after settling in Madinah.

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1. Ibn Shahrashub, **Al-Manaqib** 3:310; Al-Majlisi, **Bihar Al-Anwar** 46:8-15.

We can, therefore, summarize his life stages into three main phases:

1. His life before his father was martyred.

2. His life after his father's martyrdom, before settling in Madinah.

3. His life after he settled in Madinah.

CHAPTER TREE
IMAM SAJJAD'S (‘A) LIFE FROM BIRTH TO IMAMAH (LEADERSHIP)

This period of the Imam's life starts from birth (in 37- 38 A.H.) till Karbala in 61 (A.H.). Muʿawiyah was the first caliph during Imam Sajjad's lifetime and was at the helm of government from the period of his childhood and during his teenage years. One notable aspect of this period was the chaotic climate in regards to specific circumstances, some of which led to the murder and imprisonment of the opposition in Iraq and the major problem in the Hejaz. This, coupled with the loss of tradition and the Islamic boundaries protecting social culture, made way for confusion and disorder. In the year 40 A.H., Imam 'Ali (‘a) was killed (in Kufah) while he was busy preparing people for a new war with Muʿawiyah. After this, the Iraqis voted for his son, Imam Hasan Almajtaba (‘a), to take on the position of caliph. Many of the Iraqis were not sincere, and very little could be expected from those in his army who pretended to be Shi'ah with Imam 'Ali (‘a). These people proved they were not genuine and hurt the Imam (‘a) many times, causing him to wish for death from God in order for them to behave better with his son. Throughout Imam 'Ali's (‘a) last years, Kufah encountered different groups. There were power hungry dogs including city people eager for the new caliph to award them high governmental positions. There were new Muslims, who had left their cities and travelled to the capital Muslim countries, full of great hopes and wishes, and there were hordes of opportunistic slaves who joined certain tribes in efforts to continue working for the Arabs. In those days, Kufan society had its fair share of agitators content to blame and hurl stones at Imam Hassan's (‘a) government. This behaviour continued until Qais ibn Sa'ad ibn Obadeh gave his oath of allegiance, on the sole condition that he would fight the sham citizens and their leader, Muʿawiyah. However, it later became clear to the Imam that most of his army were plotting against him and his loyal followers. One group went to join Muʿawiyah, and another

spread malicious rumours in an attempt to break the army's spirit. Some of them even sent a letter to Muʿawiyah telling him that they were ready to surrender their Imam and leader to him, which forced Imam Hussan (‘a) to make a peace treaty. Pressure of uprisings and the suppression of the followers of the Ahl Al-Bayt (in Iraq) also occurred during this period (between the year 41 and 60 A.H.). Muʿawiyah's anger and irritation towards the Iraqis was discernible from his reactions during his occasional encounters with Iraqi tribal leaders. The Iraqis who fell for Amur ibn Al-'Aas's trick in the Siffin war, handing him control of their fate, slithered back to their homes, awaiting new opportunities during Muʿawiyah's reign. The true Muslims (with the real Islamic nature and outlook reaching far beyond that of tribal loyalties), suffered more than the initial group, because in the twenty years of Muʿawiyah's reign, they witnessed the disappearance of Islamic traditions and the Sunnah of the Messenger of God (s). They saw the bid'ah (heretics) become publicly known figures, and the monarchic regime take over the Islamic caliphate, taking charge of Muslims' affairs, while simultaneously devising ways to eradicate Islam and the Muslims. These figures opposed Islamic rules to such a degree and an illegitimate son of the Thaqif household actually became Muʿawiyah's brother, with the testimony of a vintner.[1]

Muʿawiyah positioned spies amongst people, who counted the breaths contrary to the Qur'an's clear rules. He dishonoured all promises and treaties and killed Hijr ibn Uday, after making a failsafe guarantee to him. Although he had a treaty with Imam Hasan (‘a), he plotted with Joadh, the daughter of Ashath ibn Qays, to poison her husband, Imam Hasan (‘a), the grandson of the Prophet Muhammad (s). There were scores of other dreadful things that happened which clearly opposed the holy Qur'an's rules and the Prophet Muhammad's (s) Sunnah, all of which contributed to stain and shame Muslim history during that period.

As a consequence of these actions, no Islamic government existed in Iraq or Sham, despite the fact that this was counted as one of the most

1. Tarjamat Sumayyah, mother of Zayd in the footnotes of **Waq'at Al-Taff** for Abi Mikhnaf, pp. 211-212.

important Islamic centres at the time. Religious jurisprudence was contained in praying, fasting, pilgrimage, alms and jihad, while, at the same time, faithfully religious Muslims suffered from the spread of bid'ah (heretics) thoughts and beliefs, while biding their time for the opportunity to oust them.

1. Iraq's Political State in Parallel to Muʿawiyah's Death

Muʿawiyah's death provided important opportunities for the two strongest groups in Iraq.

1. Loyal Muslims who where suffering for Islam and watching the destruction of the Sunnah of the Messenger of God (s) foresaw an opportunity to dispose of the monarchic regime and return to an Islamic government and order of the previous caliphs.

2. The professional opportunist politicians who were chasing after power tried to limit the power of the governors in shame and control the events in Iraq.

At the time, Iraq had many significant important events occurring during this period, in contrast to the climate in Sham. At the time of Muʿawiyah's death Yazid, his son, was in the village of Haoarin.[1] He was brought back, albeit with great difficulty, by the governor of Sham (Al- Dahak ibn Qais), in order for him to be able to swiftly pronounce Yazid as caliph.Once Yazid become caliph, he sent a letter to Madinah's governor, ordering him to take the oath of alliance from Imam Hussain (‘a), Abdullah ibn Umar and Abdullah ibn Zubair. It was clear from the beginning that Imam Hussain (‘a) would never give his oath to Yazid.

Abdullah ibn Zubair wanted to be caliph, although he didn't have the people's acceptance. As he did not have an important opportunity in the situation, he, therefore, didn't mind plighting his oath, so the only one for Yazid to fear, in this regard, was Imam Hussain (‘a). At the time, it was natural for the Iraqis to seize the opportunity to swear alliance to the Prophet's (s) grandson, in order for him to gain the support of genuine Muslims and professional political players. With his unique inborn nobility, honour, virtue, greatness and generosity,

1. A village between Tadmur and Dimashq.

the Imam (‘a) was the one who could bring back the Sunnah of the Messenger of God (s) and destroy all bid'ah, while fighting injustice cruelty and tyranny. This was the reason he refused to give his alliance to Yazid. Meetings took place and, as a result, letters were sent from citizens of Kufah to Imam Hussain inviting him to Kufah, with an emphasis that they were ready to fight the tyrant alongside Imam Hussain (‘a). Imam Hussain (‘a) answered them via his cousin, Muslim ibn 'Aqil (‘a), who was welcomed by them. For the second time they gave their word to Imam Hussain (‘a), reassuring him that they would go to war alongside him, against Sham's tyrant. Muslim ibn 'Aqil (‘a) sent a letter to Imam Hussain (‘a) telling him that there were 100,000 loyal followers that gave their word to fight under Imam Hussain (‘a), urging him to quickly come to Kufah. Perilously, while the letters were being sent to Imam Hussain (‘a), others were being sent to Yazid in Sham, advising him that, if he still wanted Kufah to stay under his control, he needed to send a strong governor because Al-Nu'man ibn Bashir was actively weak regarding the current circumstances. Yazid conferred with Sargon, his Roman chief adviser, who suggested sending Obaidullah ibn Ziad. As soon as he arrived in Kufah, the people around Muslim ibn 'Aqil left him, enabling Ibn Ziad to kill him and his host, Hani ibn Urwah. At the same time, Imam Hussain and his family, including Imam Sajjad (‘a) and followers were on their way to Iraq.[1]

2. The Clear Evidence of Zain Al-'Abidin's (‘a) Imamah (socio-political and religious leadership)

The Prophet (s) specified and named 12 Imams of his grandsons (‘a), Jabir ibn Abdullah *A*nsri and many other followers quoted in prestigious Shi'ah and Sunnah books, as is known from the adith narrated from Jabir ibn Abdullah *A*nsri.[2] In addition, each Imam

1. **Waq'at Al-Taff** for Abi Mikhnaf, 70-141; edited by Muhammad Hadi Yusuf Al-Gharawi.

2. **Muntakhab Al-Athar** p. 97 part 8; Shaykh Al-Mufid, **Kitab Al-Irshad** Al-Tabarsi, **I‘lam Al-Wara bi-A‘alam Al-Huda** 2:181-182; **Qadatuna** 5:14, **Ithbat Al-Huda bi-‘l-Nusus wa ‘l-Mu'jizat** 2:285; **Ihqaq Al-Haqq** 1-25; **Kamal Al-Din wa Tamam Al-Ni'mah** p. 253; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 1:242.

before his death, depending on his current condition, named the next Imam many times. The name was written down and left with a trusted person and in asking for the letter and the name from this trusted person, it was behoved that the asker be an Imam. This happened during Imam Hussain's lifetime, regarding Imam Sajjad's (‘a) Imamah in Madinah and in Karbala before his death (martyrdom). One of Imam Hussain's Hadiths, proving his son's Imamah, was revealed through Shaykh Al-Tusi, and he acquired it through Imam Abu Ja'afar Al-Baqir (‘a). When Imam Hussain (‘a) moved from Madinah towards Iraq, he wrote his will and left his letters and all things related to Imamah with Um- Salamah, the Prophet's (s) wife, as a trustee, telling her: *"When my oldest son comes to you and asks you about my trustee, give it to him."*

When Imam Hussain (‘a) was killed, 'Ali ibn Hussain (‘a) visited Um- Salamah and she gave him the trustee.

In another Hadith, Imam Hussain (‘a) told Umm- Salamah, *"Asking you for the Trustee is evidence of the person's Imamah."* Zain Al-'Abidin (‘a) asked Um- Salamah for it.[1]

Kulayni, mentioned from Abi Al-jarod from Imam Baqir (‘a): "During Imam Hussain's (‘a) last days, he asked his daughter, Fatimah Al-Kubra, to come and then he gave her his will and a sealed letter. That was when Imam Sajjad (‘a) was very ill and they didn't have any hope of his survival, but when they returned to Madinah, Fatimah then gave the letter to Imam Sajjad (‘a)."[2]

We will soon see that Imam Sajjad (‘a) used the letter when engaged in an argument with his Uncle Muhammad ibn Hanafiah and said: *"Before Father went to Iraq he gave me his Will and an hour before his martyrdom, he blessed me by giving me the status of Imamah."*[3]

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1. Al-Kulayni, **Al-Kafi** 1:242; **Al-Ghibah** of Tusi, p. 195; **Ithbat Al-Huda** 5:214-216; Shaykh Al-Mufid, **Kitab Al-Irshad** 2:139.
2. Al-Kulayni, **Al-Kafi** 1:241-1; **Ithbat Al-Wasiyyah** p. 142; Al-Tabarsi, **I‘lam Al-Wara bi-A‘alam Al-Huda** 1:482-483.
3. **Al-Ihtijaj** of Al-Tabarsi, 2:147; Ihtijaj Al-Imam Zayn Al-'Abidin (‘a), **Basa'ir Al-Darajat** p. 522; Al-Kulayni, **Al-Kafi** 1:348.

3. Imam Zain Al-'Abidin (‘a) on the Day of 'Ashura

The thing that hurt the hearts of the Ahl ul- Bayt's followers most was the story of the eyewitness of Hamid ibn Muslim on the day of Ashura soon after Imam Hussain's Martyrdom. He said: *"I saw them pull the clothes and Hijab from Imam Hussain's (‘a) family, so that they couldn't retain them; I mean they even robbed the clothes they were wearing."*

Then they reached 'Ali ibn Hussain (‘a) who was very ill. A few of the infantry, who were with Shimr, asked him, *"Aren't you going to kill this ailing person?"*

I said: "Oh my God! Are you killing the children now? He is young and his illness will kill him for you. And I kept on repeating my words until they changed their mind."

At that time, Umar ibn Sa'ad came beside the crying and wailing women and children and when he saw them he told his army: "None of you are allowed to go inside the tent of these women.... and if anyone took anything from them he must return it. I swear to God that no one returned anything."[1]

Thus Imam Sajjad (‘a) shared jihad with the idolatrous beside his father Imam Hussain (‘a), but God didn't give him martyrdom like his pure father, brothers, family and loyal friends. However, He put him in charge of the leadership after his father, so he could carry on the dangerous duty of safekeeping the tradition of his grandfather (s) from impudent rogues, stray usurpation and the infesting matter spreading so quickly in Islamic civilisation.

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1. Shaykh Al-Mufid, **Kitab Al-Irshad** 2:112; **Waq'at Al-Taff** by Abi Mikhnaf, pp. 256-257; **Rawdah Al-Wa'izin** p. 189; **Tarikh Al-Tabari** 4:347; with a slight difference.

SECTION THREE

Chapter One
Imam Sajjad's (‘a) life from Karbala to Madinah

Chapter Two
Imam Sajjad (‘a) in Madinah

Chapter Three
Imam Sajjad's martyrdom

CHAPTER ONE
IMAM SAJJAD'S LIFE (‘A) FROM KARBALA TO MADINAH

After the day of 'Ashura', an eye witness account, reported by historians, reveals: "In Muharram the year 61 A.H., I came to Kufah at the same time Umar ibn Sa'ad's army brought 'Ali ibn Hussain (‘a) and the women of Ahl Al-Baytto Kufah. People came out of their houses to see them and when the women saw the Ahl Al-Baytladies riding on camels without respect and with insufficient covering, they started crying and slapping their heads and chests." The eye witness said: "I heard 'Ali ibn Hussain (‘a) with a very weak and shaken voice, while the illness took all his energy, his neck and hands restrained by chains saying: "These women cry; then how did they kill us.[1]"

1. The Speeches of Imam Zain Al-'Abidin and Sayyidah Zainab (‘a) in Kufah

Before the captives (sabayah) entered Ibn Ziad's palace, Sayyidah Zainab stood in the strongest victorious stance and started to waken unaware souls and dead hearts. Shaykh Al-Mufid narrated from Hathlam ibn Sair, saying that he had seen Zainab bint 'Ali (‘a) and hadn't seen anyone like this. It was as if she spoke with her father, 'Ali's (‘a), own tongue. When Zainab [as] saw some of the men and women weeping and wailing, having realised what had really happened, she bade them be quiet and spoke to them with piercing eloquence and insight: *"Praise be to Allah and blessings be on my grandfather Muhammad and his purified and chosen progeny."*

"So now, O people of Kufah, who deceive, forsake and contrive, it is you who weep. May Allah not halt your tears and may your chests burn incessantly with the fire of grief and sorrow. Your example is

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1. Tusi, **Al-Amali** p. 91; Al-Mufid, **Al-Amali** p. 321; Al-Tabarsi, **Al-Ihtijaj** 2:29.

that of a woman who assiduously prepares a strong rope and then untwines it herself, wasting her own hard labour."

"You swear such false oaths, which bear no truthfulness at all. Beware that you have nothing except vain talk, false pride, mischief, malice, evil, rancour, falsehood, and sycophancy. Beware that your position is that of slave- maids and purchased girls who are but the meanest beings."

"Your hearts are full of enmity and rancour. You are like the vegetation that grows on filthy soil and is yet green, or like the mortar applied unto graves."

"You should know that you have perpetrated a very morbid deed and this has prepared an evil provision for your next life, because of which, Allah's anger is against you and His wrath would fall upon you."

"Now you are crying aloud and wailing over my brother! Yes, cry, because it behoves you to cry. Yes, weep profusely and laugh less, because you have earned the shame of killing the Imam of the age. The stain of his blood is now on your clothes and you cannot remove it, nor can you secure acquittal from the charge of killing the son of the last Prophet of Allah, the Chief of the youths in Paradise. You have killed a person who was your support, the knower of the Sunnah and the ultimate arbitrator at the time of your mutual disputations. He was the basis of your talks and actions. He was your place of refuge in the event of hardship."

"Know that you have been guilty of the most heinous crime in the world and have prepared the worst provision for the Day of Judgment. Curses be upon you and may destruction overtake you. Your efforts have gone wasted and you have been ruined. You have transacted a losing trade. You have become the victim of Allah's wrath and have fallen into ignominy and degradation."

"O people of Kufah, woe upon you. Do you realize which piece of Muhammad's heart you have severed, which pledge you have broken whose blood you have shed and whose honour you have desecrated? You have certainly committed such a crime because of which the sky may fall down on the earth, the earth may crack and mountains crumble to pieces. By killing your Imam, you have committed a

singularly evil act of rebellious behaviour and heedlessness towards dignity. In view of all these acts, would you wonder if blood should rain down from the sky? In any case, you should mind that the chastisement of the Next World will be severe. At that juncture there will be no one to help you. Do not regard the time and opportunity given you by Allah as small and unimportant, and do not be satisfied with it because, if Allah is not quick in acting, it does not imply that He is unable to. For Him there is no fear that the time of vengeance is passing away. Allah is certainly keeping watch over you."

He added that people wept, putting their fingers in their mouths and biting them. Without appealing to sentiments of pity, she exposed to them the reality of their selves and their evil deeds. The eyes that had previously been raised in expectation of celebration were now downcast with shame by the truthful force of her speech.[1]

Zainab (‘a) entered the government palace with which she was so familiar. In the great audience hall her father had dispensed justice during his caliphate. Her sons had played there and here her brothers had been accorded great respect by the people. Although she was shabbily dressed and her head was uncovered, she entered with awe-inspiring dignity and took her place in silence. Ibn Ziad was amazed at her boldness and enquired of her who she was. Zainab (‘a) did not reply and it was left to one of her slaves to inform him of her identity. Enraged because of her apparently haughty behaviour, Ibn Ziad addressed her saying: *"Allah be praised! Your brother and your kinsmen are dead and their false claims have come to nought."* Zainab (‘a) replied, *"It was Allah's wish that they should be martyred, and they met their deaths bravely. If this was your heart's desire then you must indeed be content today. But you have killed those whom the Holy Prophet (s) held upon his knee, when they were children and*

1. **Al-Ihtijaj** for **Al-Tabarsi** 2:109-113; **Maqtal Al-Hussain (‘a)** for Al-Khawarizmi 2:45-47; Ibn Tawus, **Al-Malhuf ‘ala Qatli Al-Tufuf** 192-194; Al-Majlisi, **Bihar Al-Anwar** 45:108-110.

whose play filled him with joy. Soon you will stand with them before Allah and they will demand justice. Beware the day of reckoning."[1]

2. Imam Zain Al-'Abidin (‘a) confronts Ibn Ziad's Tyranny

And it seemed to all that heard that she spoke with the voice of 'Ali (‘a), her father. Angrily, Ibn Ziad turned to a young man and enquired who he was. The youth replied, *"I am 'Ali, son of Hussain."* Ibn Ziad was amazed that he was still alive, and ordered that he be killed. But Zainab (‘a) intervened and said that if the boy was to be killed then she should be killed with him. Ibn Ziad was moved by her love and allowed the young Imam to live.

And when they marched Ibn Ziad asked Imam Sajjad (‘a): *"who are you?"*

The Imam answered: "I'm 'Ali ibn Hussain."

Ibn Ziad asked: "Didn't Allah kill 'Ali ibn Hussain?"

The Imam answered: "I had a brother with the same name; the people killed him."

Bin Ziad insisted: "Rather Allah killed him."

The Imam, in his answer, read this ayah from the holy Qur'an:

﴿ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا﴾[2]

Allah takes the souls at the time of their death. Ibn Ziad said: "You still dare to answer me like this? Take him and behead him.

"At that point, his Aunt Zainab (‘a) clung on to her nephew saying: *"Oh Ibn Ziad, haven't you had enough of our blood?"* Then she threw her arms around Imam Sajjad's (‘a) neck and said: *"By Allah, I will not leave him. If you kill him then kill me with him."* Then 'Ali ibn

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1. Shaykh Al-Mufid, **Kitab Al-Irshad** 2:115-117; **Al-Kamil fi Al-Tarikh** 4:81-84; **Maqtal Al-Hussain of Al-Khawarizmi** 2:47-48; **Ibn Tawus fi Al-Luhuf fi qatli Al-Tuffuf** pp. 200-202.
2. Shaykh Al-Mufid, **Kitab Al-Irshad for Al-Mufid** 2:116; **Waq'at Al-Taff for Abi Mikhnaf** pp. 262-263; **A'yan Al-Shi'ah** 1:614.

Hussain (‘a) said: *"Oh Aunty, calm down so I can talk to him."* Then he turned to Ibn Ziad and said: "*Oh son of Ziad are you trying to scare me with death? Don't you know that dying for God is a tradition for us and Martyrdom for them is our family's honour and dignity!"*

Then Ibn Ziad gave orders that the Ahl Al-Bayt (‘a) be housed in an old building beside the Kufah mosque. The next day he ordered them to place Imam Hussain's (‘a) head on a spear and walk in the street through Kufah's tribes with it after which, to return it to 'dar Al-'imare' (ruling place).[1]

Then Ibn Ziad ordered to put the head of the lord of martyrs and his sons and loyal followers on wooden sticks for everyone to see like he had done to Muslim ibn 'Aqil (‘a).[2]

Ibn Ziad sent the news of Imam Hussain's death and his family's captivity in a letter to Yazid.[3]

And he sent the same news to Aomro ibn Said, Madinah's governor who was also from the Bani Umayyah.

When Ibn Ziad's letter reached Yazid, he ordered him to send Imam Hussain's head and those of the rest of the martyrs to him with the women and children, and 'Ali ibn Hussain in chains. So they sent the Ahl Al-Bayt after the heads in a convoy like infidel captives, on weak old camels without litters with Mojfar ibn tha'alaba Alaidi and Shimr ibn Thil- Jawshan to Shamand. After a while, the Ahl Al-Bayt reached the head convoy and they went together to Sham. On the way to Sham, Imam Sajjad (‘a) spoke not a word to any of the soldiers.[4]

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1. **Maqtal Al-Hussain** of Al-Khawarizmi, 2:43; **Ibn Tawus fi Al-Luhuf fi Qatli Al-Tuffuf** p. 95.
2. **Tadhkirah Al-Khawass** p. 259; **Al-Kamil fi Al-Tarikh** by Ibn Al-Athir Al-Jazari, 4:83.
3. Ibn Tawus **fi Al-lahuf fi qatla Al-Tuffof** p. 207.
4. Tabaqat ibn S'ad, quoted in Ibn ʿAsakir, **Tarikh Madinat Dimashq** p. 131, **Ansab Al-Ashraf** 214; **Tarikh Al-Tabari** 5:460-463; Shaykh Al-Mufid, **Kitab Al-Irshad** 2:119.

3. Ahl Al-Bayt's Captivity in Sham

From the beginning, Sham recognised Islam through people like Khalid ibn Walid and Muʿawiyah ibn Abi- Sufyan who had conquered them. They had never seen the Holy Prophet (s), himself, nor heard any of his hadiths from him, personally or even knew his followers' characters from close quarters. The followers who moved to live in Sham were few and far between and had no effect on the people. As a result, the people of Sham thought and accepted the acts of Muʿawiyah and his entourage, as though they displayed the real ways of Islam, because the Islamic government (even though it was of the Amawi kind), when compared to the previous system, which ruled for many centuries under the Roman Empire in Sham, was an improvement.

Considering this, it is not strange to hear historical books recount that when the Karbala captives arrived in Sham, an old man came close to Imam Sajjad (‘a) and told him: *"Praise be to Allah who annihilated you and gifted our Amir with victory!"*

Imam Sajjad (‘a) in answer to him said: *"Old man do you read the Qur'an?"*

The old man answered: *"Yes I do."*

Imam Sajjad (‘a) said: "Have you read this verse:

﴿قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰ﴾

"I don't ask of you any reward for it but love for my near relatives."[1]

The old man answered: *"Yes I have."*

The Imam (‘a) said: *"Old man, we are* ﴿ٱلۡقُرۡبَىٰ﴾ *the family.*"

Then he (‘a) asked: "Did you read this verse:

1. *Surat Al-shura, 42:23.*

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ﴾

"And give to the near of kin his due."[1]

The old man answered: *"Yes I did."*

The Imam (‘a) said: ﴿ٱلْقُرْبَىٰ﴾ *also means us."*

The Imam (‘a) asked: "Did you read this verse:

﴿وَٱعْلَمُوٓاْ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ﴾

"And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin."[2]

The old man said: "Yes."

The Imam (‘a) said: "We are the family of the Prophet (s)"

And again the Imam (‘a) asked: "Old man did you read this verse:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

"Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you and to get rid of impurities through you."[3]

The man answered by saying, "Yes, I have read all of them." He (‘a) then said, "We are the Ahl Al-Bayt whom Allah purified." "I ask you in the Name of Allah," asked the man, "Are you really them?" Al-Sajjad (‘a), said, "By our grandfather, the Messenger of Allah, I swear that we are, without any doubt."

It was then that the elderly man threw his turban on the ground and held his hand to the sky as he said, *"I disassociate myself before Allah from whoever killed you."*[4]

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1. *Surat Al-Esra, 17:26.*
2. *Surat Anfal, 8:41.*
3. *Surat Al-Ahzab, 33:33.*
4. **Maqtal Al-Khawarizmi** 2:61; Ibn Tawus **fi Al-Luhuf fi Qatli Al-Tufuf** p. 100; **Maqtal Al-Muqaram** p. 449, from Tafsir ibn Kathir Al-Alusi, **Lawa'aj Al-Ashjan** p. 219; **Kitab Al-Futuh** 5:130.

Historians told in their books that after Imam Hussain's (‘a) martyrdom they brought Imam Sajjad to Sham and Ibrahim ibn Talhe ibn Ubaidullah came closer to the Imam and started taunting him saying: "*Oh 'Ali ibn Hussain who was victorious?"*

In his answer he said: "If you want to know who was victorious, listen to the Athan and Iqamah at prayer time."

In his answer, Imam Sajjad (‘a) highlighted a very sensitive point, that the Umayyads fight with Bani Hashim wasn't over leadership, but was over the Athan and Iqamah (Islam) and of testifying to God's unity and the Martyrdom of Imam Hussain (‘a) and his pure followers. This was the reason of Muhammadi Islam's survival and the strengthening of it against ignorance, in which Bani Umayyah and their followers were immersed because they did not taste the sweetness of Islam and Iman.

4. Imam Sajjad (‘a) challenging Yazid in his Court

The sacred head of Imam Hussain (‘a) and the women of Ahl Al-Bayt were brought to Yazid's court, tied with ropes. The rope was tied around the neck, hands and legs of Zain Al-'Abidin (‘a), and around the necks of Zainab, Um Kulthum, binding all the daughters of the Messenger of Allah (s). Then they were brought face to face with Yazid who was (from the pride of his selfishness) repeating these verses of Al-Hasin Ibn Al-Hamam:

"We were splitting heads of men held by us as dear.[1]

But they to unkindness and injustice were more near."

'Ali Ibn Al-Hussain (‘a) responded by saying:

1. Shaykh Al-Mufid, **Kitab Al-Irshad** 2:119-1; **Waq'at Al-Taff** by Ibn Mikhnaf, 168 and 271; Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 5:124; **Maqatil Al-Talibain** p. 80.

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلۡأَرۡضِ وَلَا فِىٓ أَنفُسِكُمۡ إِلَّا فِى كِتَٰبٍ مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيۡلَا تَأۡسَوۡاْ عَلَىٰ مَا فَاتَكُمۡ وَلَا تَفۡرَحُواْ بِمَآ ءَاتَىٰكُمۡۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخۡتَالٍ فَخُورٍ﴾

"Whatever misfortune befalls the earth or your own selves is already in a Book even before we cause it to happen; this is easy for Allah, so that you may not grieve about what you missed nor feel elated on account of what you receive."[1]

At that time Yazid become very angry and then the Imam quoted this verse:

﴿وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتۡ أَيۡدِيكُمۡ وَيَعۡفُواْ عَن كَثِيرٍ﴾

"Whatever misfortune befalls you is due to what your hands commit."[2]

Historic records from Fatimah, daughter of Imam Hussain (‘a) are as follows: When we sat in Yazid's court a Shamian looked at me then asked Yazid to give me to him to serve him. I thought they were allowed to do that so I was terrified and I clung to my Auntie Zainab who knew this could not happen and she told me: *"Do not be concerned."* And she turned her head and said to the Shamian: *"I swear to God you are lying; neither you nor your prince is allowed to do this."* Hearing her, Yazid said in anger: *"You're lying - I could if I wanted to!"* She said to him, *"I swear God never gave you such permission, not unless you renege from our religion."* He became enraged and said: *"You dare to answer me like this; those who reneged from the religion are your father and your brother."* Zainab said, *"By Allah's religion and the religion of my grandfather, I swear that it was through my father and brother that you and your father received guidance, had you been a Muslim at all."*

1. *Surat Al-Hadid, 57:22-23.*
2. *Surat Al-Shura, 42:30.*

He didn't know how to reply so he said, *"You liar, you enemy of Allah!"* She (‘a), toned down her language and said to him, *"You are an Amir over the destiny of people; you oppressively taunt and subdue others."* Yazid was embarrassed from this talk and became silent, then the same Shamian repeated his plea to Yazid, who now rebuked him and said, *"May Allah grant you a fate that will put an end to you!"*

It looks like the tone of Yazid's speech was softer or quieter than Ibn Zaid's tone in Kufah and perhaps this is because Ibn Zaid wanted to please and satisfy Yazid with his behaviour, while Yazid had no need of that, or maybe because Yazid understood that with him slaughtering Imam Hussain (‘a) and capturing his family, he had made a serious mistake and he wanted to decrease public anger and sentiment.

Yazid ordered the person who usually recited the Friday khutba to ascend the pulpit and insult 'Ali and Al-Hussain (‘a), which he did. Al-Sajjad (‘a) then shouted at him saying, *"You have traded the pleasure of the creature for the Wrath of the Creator, so take your place in the fire [of hell]."*

Then he asked Yazid, "Do you permit me to ascend this pulpit to deliver a speech that will please Allah Almighty and bring good rewards for these folks?" Those present were very surprised by the courage of sick young captive who dared to speak boldly to the caliph and when Yazid refused, people kept pleading with him to yield. Pressured by public sentiment and, since he did not want to anger the people, Yazid agreed.

Imam Sajjad (‘a) went on the pulpit (mimbar). This is part of his speech:

"O people! We were granted six things and have been favoured with seven: We were granted knowledge, clemency, leniency, fluency, courage, and love for us in the hearts of the believers.

And we were favoured by the fact that from among us came the Prophet Muhammad (s), the Siddiq, the Tayyar, The Lion of Allah and of His Prophet (s), the lady of both universes Fatimah Al-batool and both Masters of the Youths of Paradise from among this nation.

O people! Whoever recognizes me knows me and whoever does not recognize me, let me tell him who I am, and to what family I belong: O people! I am the son of Makka and Mina; I am the son of Zamzam and Al-Safa; I am the son of the one who carried the rukn on his mantle; I am the son of the best man who ever donned clothes and who ever made tawaf and sa'i, of whoever offered the Hajj and pronounced the talbiya.

I am the son of the one who was transported on the buraq and who was taken by Gabriel to sidrat Al-muntaha, so he was near his Lord like the throw of a bow or closer still. I am the son of the one who led the angels of the heavens in prayers. I am the son to whom the Mighty One revealed what He revealed. I am the son of the one who defended the Messenger of Allah (s) at Badr and Hunayn and never disbelieved in Allah not even for as much as the twinkling of an eye.

I am the son of the best of believers and of the heir of the prophets, of the leader of the Muslims and the light of those who offer jihad and the killer of the renegades and those who deviated from the straight path and who scattered the azab and the most courageous one, the one with the firmest determination: such is the father of the grandsons of the Prophet (s), Al-Hasan and Al-Hussain (‘a), such is "Ali Ibn Abu Talib (‘a). I am the son of Fatimah Al-Zahra' (‘a), the Head of all Women, the son of Khadija Al-Kubra. I am the son of the one with whose blood the sand mixed. I am the son of the one who was slaughtered at Karbala'. I am the son of the one for whom the jinns wept in the dark and for whom the birds in the air cried."

The Imam (‘a) continued telling people about himself and his family and as their cries filled the place Yazid feared dissension and calamities arising, which he felt may all end badly. This was due to the fact that the Imam changed the peoples' way of thinking by introducing himself and revealing information on the happenings in Karbala.

To avoid this problem Yazid signalled to the *mu'aththin* to call the *athan* for prayers and halt the Imam's speech. The former shouted: (الله اكبر) *Allah Akbar*! The Imam (‘a) said: *"Allah is Greater, more Magnanimous and more Kind than what I fear and of what I avoid."* The prayer caller now shouted: "*I bear witness that there is no god,*

but Allah"! He (‘a) said, *"Yes, I testify with my skin, hair, meat, blood, brain and bones that there is no god besides Him, nor any other Lord."* The caller shouted*: I bear witness that Muhammad is His messenger!*

The Imam (‘a) turned to Yazid and asked him, "Is this Muhammad, the great Messenger of Allah (s), your grandfather or mine? If you say that he is yours, you are a liar and if you say that he is mine, then why did you kill his family?"

Yazid couldn't answer this question, because everyone now knew that the great Messenger of God (s) was Imam Sajjad's (‘a) grandfather, while Yazid's grandfather was Islam's first enemy, Abu Suffian. The people of Sham drowned in a river of sins and they were tricked by the Umayyad government. It was clear that Yazid, because of his personal hatred and political immaturity couldn't understand the depth of Imam Hussain's (‘a) revolution and did not take its threat (to his government) seriously. Maybe the best proof of Yazid's false imaginings was the letter that he sent in the beginning of his caliphate to the Madinan governor telling him to take the oath of alliance from Imam Hussain (‘a) and, if he refused, to kill him and send his head to him in Sham.

Yazid's false calculations brought about the caravan of the captives from Karbala to Sham via Kufah and his cruel behaviour towards them was illustrative of his criminal tendencies. Yazid's awareness of the danger his crime had caused began to surface when[1] reactions to wrongdoing arose and public sentiment about the murder of the Messenger of Allah's (s) grandson put him under pressure and questioning. At that time, he tried to blame his terrible misdeeds on Ibn Ziad and told Imam Sajjad (‘a): *"God damn Ibn Marjaneh, I swear to God if it had been me who met your father I would have given him anything he wanted and I would have tried my best to*

1. **Tarikh Al-Tabari** 5:462; Shaykh Al-Mufid, **Kitab Al-Irshad** 2:122; **Waq'at Al-Taff** by Abi Mikhnaf, p. 272.

prevent his death, but what you saw was God's will; send me a letter from Madinah and ask for anything you desire."[1]

One day, Al-Sajjad (‘a) went out for a walk. Al-Minhal Ibn 'Umar met him and asked him, "How have you received the evening, Oh son of the Messenger of Allah (s)?" "We have received the evening," the Imam (‘a) answered, "like the Israelites among the people of Pharaoh: they kill their sons and take their women captive. The Arabs brag before the non- Arabs saying that Muhammad (s) was one of them, while the Quraish boasts before the rest of the Arabs, that Muhammad (s) belongs to them. We, his Ahl Al-Bayt (‘a), are now homeless; so, to Allah do we belong, and to Him shall we all return."[2]

Finally, Yazid became so afraid of rumours and trouble that he ordered No'aman Ibn Bashir to take the ladies of the Ahl Al-Bayt and the remainder of the Prophet's (s) family back to their homes in Madinah and his fear was so great that he ordered him to take them back during the night.[3]

1. **Tarikh Al-Tabari** 5:462; Shaykh Al-Mufid, **Kitab Al-Irshad** 2:122; Ibn Kathir**, Al-Bidayah wa’l-Nihayah** 8:212.
2. **Ibn Tawus fi Al-Luhuf fi Qatla Al-Tufuf** p. 85; **Mother Al-Ahzan** p. 84.
3. **Tafsir Al-Matalib fi Amali Abi Talib** p. 93; **Al-Had'aq Al-Wardiyah** 1:133.

CHAPTER TWO
THE LIFE OF IMAM ZAIN AL-'ABIDIN (‘A) IN MADINAH

When the members of the holy Household (‘a) arrived as captive prisoners in Kufah, a movement against the martyrdom of Imam Hussain (‘a) ignited and spread all over the city. Ibn Ziad, despite being in the process of punishing every one harbouring any kind of disagreement with Yazid, was unable to quell the outraged crowd already clamouring in protest against ever- increasing oppression dealt out by the ruling government and its organizations.

When Ibn Ziad, whilst giving an arrogant political propaganda speech, praised Yazid and the Bani Umayyah, simultaneously insulting Imam Hussain (‘a) and the other members of the holy Household (‘a), someone by the name of Abdullah ibn Afif Azdi rose up and shouted: *"Oh enemy of Allah! Indeed you, your father and the one who gave you your position are liars, the lot of you. O, son of Marjanah! First you killed the holy sons of the Prophet (s) and then, on top of that, you have the audacity to sit on the pulpit in place of those truthful ones?"*

Ibn Ziad ordered: *"Bring him to me!"* Guards attacked him, intending to drag him to Ibn Ziad. But Abdullah ibn Afif Azdi called out the 'Azd' tribe's coded call slogan, and seven hundred people of the Azd tribe instantly converged to free him from the hands of Ibn Ziad's guards. However, during the night, Ibn Ziad dispatched other men who extricated him from his house, sliced through his head and crucified his dead body[1], an action that, though at that moment, was seemingly in Ibn Ziad's favour, actually became the bedrock of upcoming protests.

In Damascus, too, the initial signs of general anger and wrath reared their heads, causing Yazid to condemn Ibn Ziad for the killing of Imam Hussain (‘a). However, the most intense reaction was observed

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1. Shaykh Al-Mufid, **Kitab Al-Irshad** 11:72; taken from the same book in "**Waq'a Al-Taff**" by Abi Mikhnaf, pp. 265-256.

in Hijaz. During the early days of Yazid's government, Abdullah ibn Zubayr had gone to Makkah and made that very place a military war base for a battle against Yazid. He used the great event of Karbala as a tool to find fault with Yazid's system of government. He delivered a sermon in which he accused the Iraqis of disloyalty and praised Imam Sajjad (‘a) for his piety and practical dedication to worship.

On returning from Damascus and Iraq, Imam Zain Al-'Abidin (‘a) also delivered a sermon to the people in Madinah, as historians record:

Before entering the city, the Imam (‘a) gathered the people outside its perimeters and spoke to them thus:

"All praise belongs to Allah, Lord of the worlds; Master of the Day of Resurrection. He is the One who nourishes all creatures; the One who is somewhere high above the skies, yet so near to His servants that He can hear them whispering. We thank Him, during our hardship, for all disastrous times, tragic events, the burning of stings and deadly, unpleasant and horrible calamities.

O nation! Allah the Exalted –to whom we should be thankful– has made us face great suffering and behold a huge crack in Islam. Imam Hussain (‘a) has been killed, the women and the children of his family were made captives and his head was paraded through many cities, fixed on the top of a spear. This is such a suffering incomparable to any other.

Which person from amongst you would not be depressed at his martyrdom? Which heart would not be sad? Which eye can control its tears after having seen the heavens weeping over Imam Hussain's (‘a) martyrdom, after having known that the waves of the seas, the elements of the skies, the earth, the leaves of the trees, the fish within the ocean's watery depths and the esteemed angels have wept for Imam Hussain (‘a)?

O people! Where is the heart, which does not shatter into pieces at Imam Hussain's (‘a) martyrdom? Which is the soul that does not feel sorry for Imam Hussain's (‘a) martyrdom? And which is the ear that hears this mournful news in Islam and does not become deaf, feeling intensely forlorn?!

O people! We were rejected and expelled as if we were from among the Turks or from Kabul. But we were not the guilty ones, nor did we kill anyone; we also did not do anything improper, nor did we cause a slight crack in the wall of Islam. We also did not hear anything like this from our grandparents and forefathers. What has been said about us is nothing but a lie.

I swear, by Allah, that had the holy Prophet (s) recommended you to fight and make battle against us to the same extent that he recommended kindness and beneficence, they could not have oppressed us more. Thus, indeed, we belong to Allah and to Him we, indeed, return. For our suffering, which is immense, painful, tragic, breaking, terrible, sore and unfavourable, we, for all our sufferings, only ask Him for our return because He is the only Beloved and Avenger."[1]

This sermon, though concise, portrayed the event of Karbala in the most realistic manner; it underlined the condition of the oppressed members of the holy Household of the Prophet (s). In this speech we also come of learn of Imam Hussain (‘a) being painfully slaughtered; we see the holy Household of the Prophet (s) being removed to Damascus as captives and we come to know about the disrespect that Yazid and his officials showed them. We then come to understand that the heads of the martyred were fixed on the top of spears, especially the holy head of Imam Hussain (‘a).

In continuation of his sermon, Imam Sajjad (‘a) indicated what the holy Household of the Prophet (s) had to face and mentioned the time they were taken captive, faced with the offensive, abusive and inappropriate behaviour that their enemies displayed towards them. He referred to the sufferings of those who indeed were the offspring of prophethood and the people of inspiration, those who were the leaders of the believers of Islam and those who were the source of peace and prosperity for all.

The Imam (‘a) finished his speech after describing the slaughter perpetrated on the holy Household of the Prophet (s) by the Umayyad

1. **Ibn Tawus in Al-Luhuf fi Qatli Al-Tufuf** 116; Al-Majlisi, **Bihar Al-Anwar** 45 p. 148-149.

army. Because if, for example, the Prophet (s) had ordered them to kill and mutilate his own Household (‘a) they would not have been able to be more obediently effective than their recent actions had revealed them to have been. While, on the contrary, we see that the holy Prophet (s) even forbade his nation from mutilating a mad dog; and on many occasions, he recommended his nation to respect his holy Household (‘a). The Prophet (s) equalized the respect given to his Household (‘a) to the respect given to him. He never asked his nation for anything in return for his prophecy but to respect his Household (‘a). Bearing all this in mind, can anyone favour the deadly actions of the Umayyad army?

Imam Sajjad (‘a) tried, in his talk, to make people aware of the oppression and suffering that the holy Household of the Prophet (s) faced. He wanted to awaken the spirit of revolution in the people of Madinah against the Umayyad's oppression and dictatorship as well as to put an end to the Umayyad's transgression.

In those days, the governor of Madinah was Walid ibn 'Uqbah ibn Abi Sufyan. During his governorship, the situation in Madinah was far from calm and peaceful, because, in a period of two years, the position of governor had changed three times. Finally, Yazid discharged Walid ibn 'Uqbah and awarded his post to Uthman ibn Muhammad ibn Abi Sufyan.[1]

1. The People of Madinah's revoking their Allegiance to Yazid

Uthman wanted to show his ability in controlling Madinah. He also wanted to gain the satisfaction of the great men of the city. For this reason, he summoned a number of people from amongst the sons of Muhammad's (s) comrades (*Ansaar*) and emigrants (*Muhajirin*), asking them to go to Damascus to meet the young Caliph. He wanted to receive some gifts from Yazid. However, when the mission met Yazid, they noticed iniquitous conduct in both his words and actions.

When they returned to Madinah, they did not hide anything and clearly said: "We met someone who has no belief in Islam; he drinks wine, plays the tambourine, asks slave girls to dance in front of him;

1. **Tarikh Al-Tabari** 5, p. 479-480.

he is a dog- trainer and thieves accompany him during the night. We declare here and now that we are revoking him from his post of caliphate."

Abdullah ibn Handhalah said: "If I don't find any other person to help me in this mission except for my own sons, I still swear to fight him with these my sons. During the meeting, Yazid showed me respect and gave me some gifts. But I accepted these gifts only to be provoked sufficiently to enable me all the better to fight him."

People in general also revoked Yazid from his post and swore allegiance to Abdullah ibn Handhalah (*Ghaseel Al-Mala'aika*), the one who washed angels, and implored him to do his utmost to nullify Yazid's authority.[1]

2. The Revolution of Madinah and its Consequences

The source of people's awareness of Yazid's deviation, his separation from Islam and his oppression were not only the words of those sent to him as a mission; they had already guessed about the existence of his oppression and that of his officials over the Islamic realm, their severity and their disrespect to divine orders regarding things unlawful and prohibited. Not one person could think of a reason for martyring Imam Hussain (‘a); a man who was the son of the fourth caliph, 'Ali (‘a), and very dear to the holy Prophet (s). Who could dare to kill someone who was the leader of the youths in paradise? And who could make captive those who were known as the holy Household of the Prophet (s)? And finally, how could anyone legalize Yazid's habit of drinking wine which was clearly against the words of the holy Qur'an?

Another factor influencing the revolution of Madinah was that the Umayyad dynasty had great resentment regarding Muhammad's (s) comrades (*Ansaar*) who, holding a desire for vengeance, never hid their feelings. Therefore, the people of Madinah, when calling for revolution, also rose against Yazid to neutralise his power without a shadow of doubt in their minds. They besieged the Umayyads. Marwan ibn akam, a strong enemy of the holy Household of

1. **Tarikh Al-Tabari** 5, p 480; **Al-Kamil fi Al-Tarikh** 4, p 103.

the Prophet (s), when finding no way to escape, came to Imam Sajjad (‘a), asking for shelter[1]. The Imam (‘a) overlooked every past mistake he had committed, like the event of Imam Hassan's (‘a) burial or trying to compel Imam Hussain (‘a) to swear allegiance to Yazid. Imam Sajjad (‘a) accepted his request, providing him with shelter.

When Yazid came to know about the revolution in Madinah, he sent Muslim ibn Aqabah to Madinah and ordered him to suppress every movement within that city; a city which was known as Muhammad's (s) city and which was the place for the revelation of the verses of the holy Book of Allah. Before sending Muslim ibn 'Uqbah to Madinah, Yazid gave him specific orders such as:

"Ask them three times to surrender, then, if they do not, fight them. In the event that there is a fight, tell your army that they are allowed to loot each and everything in the city such as properties, animals, weapons and food."[2]

He also ordered Muslim to kill all the injured and those who escaped from the battlefield.[3]

Yazid's army entered Madinah and a deadly battle ensued. The people of Madinah fought fearlessly till the very end of their lives. Many of them were martyred. Abdullah ibn Hanzala and some other companions of the holy Prophet (s) were also martyred. The commander of the army did as his master, Yazid, ordered him. The city with each and everything in it was permissible for the army for three days. The army entered the houses and either killed babies, women and the elderly people, or made them captives.

The great historian Ibn Kathir writes: "Muslim ibn 'Aqil (whom earlier historians named "Masraf" (squanderer) ibn Aqabah. He was an ignorant old man having all kinds of bad habits; an old man (whose face was made ugly by Allah, as ordered by Yazid (Allah's damnation be on him), allowed his army to loot the city of Madinah for three consecutive days. They killed most of the noble people as well as the readers of the holy Qur'an, and plundered their wealth and

1. **Tarikh Al-Tabari** 4:485; **Al-Kamil fi Al-Tarikh** 4:113.
2. **Tarikh Tabari** 4:484; **Al-Kamil** fi Al-Tarikh, 4:113.
3. **Al-Tanbih wal Al-Ishraf** p. 263; Cairo edition.

possessions. A woman from Madinah came to Ibn Aqabah and said: I am one of your female slaves. Your army has imprisoned my son as a captive. Please let him go. Muslim said: "Bring her son to me!"

When the person was brought before him, he issued an order of execution for him and then ordered his army to give his severed head to his mother.

During the mentioned three days, Yazid's army also raped many of the women. It is said that during those days one thousand maidens became pregnant.

Madaaini quoted from Husham ibn Hassaan that he said: 'After the event of "Hurra," a thousand maidens from amongst the people of Madinah became pregnant."

It is narrated from Zuhri that he said: "Seven hundred well- known people from amongst the emigrants and Muhammad's (s) and his family's companions were killed in the battle of "Hurra." Those whom I did not know, including the slaves, independent ones and others reached ten thousand."[1]

There is another narrative which says that Muslim's army went into a house where there was no one except a woman and her little child. They asked the woman to let them loot everything she had at home. She said there was nothing for them to loot. They snatched the child from her and hit its head repeatedly against the wall so much so that his brain smeared everywhere on the walls.[2]

After the city was taken, a throne was erected for Muslim ibn Aqabah. The captives of Madinah were brought in single file before him and he asked each of them to swear his or her allegiance in the following manner:

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1. Ibn Kathir, **Al-Bidayah wa' l-Nihayah** 5:484; **Tarikh Al-Khulafa'** p. 233; however Tabari has not mentioned the three days looting and raping of the women 5:491, Ibn Athir Jazari has also written the same in his "Kamil" as he did in his book.
2. **Tarikh Ibn 'Asakir** 10:13; **Al-Mahasin wAl-Masawi** 1:104.

'I am a purchased slave of Yazid ibn Muʿawiyah. He has the right to do with me, my blood, my wealth and my family whatever he wishes.'[1]

Those who did not swear their allegiance in the above mentioned manner or did not accept Yazid, but Allah the Exalted as their only Allah, would be killed on the spot.[2]

Yazid ibn Abdullah (who was the grandson of Umm Salamah the wife of the holy Prophet (s) and Muhammad ibn Adavi were also brought in front of Muslim ibn 'Uqbah. He asked them for their allegiance in the same manner. But they said: *"We swear our allegiance to Yazid according to Allah's holy Book and the Sunnah of Muhammad (s)."* Muslim said: *"I swear by Allah that such an allegiance will not save your lives."* Then he ordered his men to kill them both and they did so.

Marwan ibn Al-akam was also there. He said to Muslim: *"Glory to Allah! Only two people from amongst the Quraish came to swear their allegiance, but you killed both of them!"* Muslim had a stick in his hand. He used it to strike Marwan on the back and said: *"I swear by Allah that if you also say something like they said, you will not be able to see the skies for more than a moment (you will also be killed like them.)"*[3]

Another person was brought in front of him who said that he would swear his allegiance according to Umar's tradition. Muslim ordered his death, too.[4]

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1. **Tarikh Tabari** 5:493-495; the same in **Al-Kamil fit-Tarikh** 4:118; **Muruj Al-Dhahab** 3:70; Ibn Kathir**, Al-Bidayah wa'l-Nihayah** 8:222.
It is mentioned in **Tarikh Al-Ya'qubi** that the people of Quresh were brought and asked: Swear your allegiance that you are only Yazid's slaves. If they did not do so, they would be killed.
2. **Al-Kamil fi Al-Tarikh** 4:118; **Muruj Al-Dhahab** 3:70.
3. **Tarikh Tabari** 5:492; as well as **Al-Kamil fi Al-Tarikh** 4:118.
4. **Tarikh Tabari** 5:493; **Al-Akhbar Al-Tiwal** 265.

3. Imam Zain Al-'Abidin and Muslim ibn 'Uqbah

Imam Zain Al-'Abidin (‘a) was also brought in front of Muslim ibn 'Uqbah. Before his arrival, Muslim was in a state of a great anger and was cursing him and his holy forefathers (‘a). But when the Imam (‘a) arrived, his body started trembling with fear. He stood to welcome the Imam (‘a) and invited him to sit next to him. Then he said to the Imam (‘a): *"Ask me for whatever you need."* The Imam (‘a) asked him to release the captives and prisoners, the people who were about to be hanged. He did not accept the Imam's (‘a) request regarding them. The only thing he did was to let the Imam (‘a) go.

After some time, someone said to the Imam (‘a): "While you were sitting next to Muslim, you were speaking below your breath. What were you whispering about?" The Imam (‘a) answered: "I was praying this prayer: Oh Lord, who has created the seven skies and whatever is shedding on them; Oh Creator of the seven Earths and whatever it carries. Oh Allah of Muhammad (s) and his holy Household (‘a), I seek your shelter against his evil; and return his evil to himself with the power you have bestowed upon me. I ask you that if he has benefit for me, give it to me and protect me from his evil."

They also said to Muslim ibn 'Uqbah: "We saw that you were cursing that young man and his forefathers (‘a) but, when he came to you, you gave him respect, why?" He said: "I did not do this because of my faith in him but, when I saw him, my body started trembling with fear."

And this is why Imam Zain Al-'Abidin (‘a) did not swear his allegiance to Yazid. 'Ali ibn Abdullah ibn Abbas also did not swear allegiance to Yazid in the same manner. He asked his uncles for shelter who belonged to the *"Kanda"* tribe and they said to Hussayn ibn Numayr (the representative of Muslim ibn 'Uqbah): *"Our nephew will not swear allegiance to Yazid just like 'Ali ibn Al-Hussain (‘a)."*[1]

Historians say that, after the event of "Hurra", Imam Zain Al-'Abidin (‘a) became the guardian of four hundred women of the

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1. **Al-Nazariyah Al-Siyasiya** Imam Zain Al-'Abidin (‘a) by Mahmud Baghdadi, p. 273; **Majma' Al-'Alami li-Ahl Al-Bayt (‘a)** First edition, 1415; **Jihad Imam Sajjad** p. 71.

family of Abd- Manaf and provided them with their expenditure till Muslim's army left the city.[1]

It is reported in many narrations that: When Musraf (Muslim) ibn 'Uqbah arrived in the city of Madinah, he sent someone to bring Imam Zain Al-'Abidin (‘a) in front of him. When the Imam (‘a) came to him, he respected him and asked him to sit next to him. He said to him: *"Amir Al-Mumineen, Yazid has ordered me not to deal with you like others and that I should behave gently with you…"*[2]

It is very clear that if swearing of allegiance to Yazid meant his slavery, the Imam (‘a) never accepted it. And after coming to know about the Imam's (‘a) rejection, they would martyr him as they did his father Imam Hussain (‘a), and thus a new era of war against the deeds of Umayyads would start which could make the ruling government collapse.

After ending the deadly period of war in Madinah (the city of the holy Prophet (s) Muslim ibn 'Uqbah said: "O Lord! I witness that there is no Allah except Allah and witness that Muhammad is His servant and messenger. I swear that being in Madinah, I did nothing but only violently kill the people of Madinah because they liked it and I am very hopeful because of what I have done for the Hereafter."[3]

When Muslim said this, he was over ninety years old and was soon to leave this world. Just as the event of Hurra finished, he died on the way to Makkah. He was from amongst those Muslims who did not understand the real meaning of Islam. He used the Qur'anic verses and traditions of the holy Prophet (s) for his own benefit and the justification of his wrong deeds. He was amongst the very sincere friends of Mu’awiyah ibn Abi Sufiyan. He had, also, commanded a number of Mu’awiyah's army during the Siffin war against Amir Al-Mu'minin 'Ali (‘a).[4]

It was as if he has not heard the holy Prophet's (s) adith in which the Prophet of Allah (s) says: "He who frightens (the people of) Madinah,

1. Al-Irbili, **Kashf Al-Ghummah** 2:319.
2. Shaykh Al-Mufid, **Kitab Al-Irshad** 2:152.
3. **Tarikh Tabari** 5:497; as well as **Al-Kamil fi Al-Tarikh** 4:123.
4. **Waq'at Siffin** pp. 206-213, **Al-asaba** 3:493-494.

Allah will frighten him. Allah and angels and all people's damnation be on him."[1]

Perhaps he had heard of this hadith, but when he saw that a person (Yazid) who considered himself the successor of the holy Prophet (s) killed his (s) grandson Imam Hussain (‘a) and made his granddaughters captives, taking them to another city, yet while doing all these things, no one protested against him, perhaps this gave him an overwhelming confidence whereby he felt no fear for anyone committing the above mentioned sins.

4. Destroying and Burning the Ka'bah

After a general massacre in Madinah and complete suppression of the movement, Muslim ibn 'Uqbah left for Makkah where Abdullah ibn Zubair had started another movement against the Umayyad government. But he was unable to reach Makkah, as death reached him first, before he could set foot in the city. He died on the way to Makkah. After his death, according to Yazid's order, Haseen ibn Numair was made commander of the Umayyad army. When he reached Makkah, he started besieging the city, hurling balls of fire with ballista into the city, an act which set light to the *Ka'abah.*[2]

The Umayyad army had besieged the city of Makkah when Yazid died and went to hell. After his death, the commander of the army, Hussayn ibn Numayr, who no longer knew who he was working for, held a number of meetings with Ibn Zubair in which he offered him his allegiance on condition that Ibn Zubair would accompany him to

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1. Ibn Kathir**, Al-Bidayah wa’l-Nihayah** 8:223; has narrated this Hadith from Nisaaei, as well as narrating another Hadith from Ahmad ibn Hanbal which are almost identical to the one mentioned. There are other Hadiths, too, for which one can refer to Kanz Al-'Amal, **Kitab Al-Faza'il** Hadith No. 34886; **Wafa Al-Wafa** 90; and **Safinat-al Bihar** 8:38-39; which has been taken from Da'aim Al-Islam. **Mosnad Ahmad** 4:55.

2. **Tarikh Al-Tabari** 5:498; **Al-Kamil fi Al-Tarikh** 4:24; narrated from Kalbi who narrated from Abi Awana ibn Al-Hakam. Additionally, there are other narrations narrated from Ibn Umar which attempt to portray the wicked Yazid as innocent in regard to burning the holy Ka'aba claiming that it was Ibn Zubair and his men who burnt it.

Damascus, but Ibn Zubair declined his request and the Umayyad army, consequently, returned to Damascus.

5. Separation of the Umayyad Family

Yazid died at a place named Hawarin in Rabi' Al-Awwal when he was only thirty- eight. The file of his governing period, which consisted of three years, a number of months, as well as an abundance of shameful incidents; including the martyrdom of the Prophet's (s) grandson Imam Hussain (‘a), capturing the people of the holy Household of the Prophet (s), the women of the Prophet's (s) family, the general massacre of Madinah and the burning of the Ka'abah, to name some of them, was closed.

After Yazid's death, the people of Damascus swore their allegiance to his son Muʿawiyah ibn Yazid, but his government did not last long. He sequestered himself from the government after forty days and after a while died in a miserable condition.

After his death, the Umayyad dynasty was divided into two groups. One group which consisted of Yemeni tribes, whose leader was Hassaan Kalbi (this group was also known as the "Kalbis"), was in the favour of Marwan ibn akam's rule, while the second group consisted of Qaisis. Their leader's name was Dhahhak ibn Qais Fahari. This group wanted Ibn Zubair as the next caliph.

From the very beginning of Yazid's short period of caliphate, the Kalbis took the main powerful posts of the country and created intense pressure for the Qaisis. Dhahhak ibn Qais was so deeply saddened by this, that after Yazid's death, he swore allegiance to Ibn Zubair (who was an Adnani Arab). Eventually, there was a fight between the mentioned groups at a place named "Maraj Rahit"[1], which was situated in the eastern part of Damascus. The fight ended in favour of the Kalbis, and Marwan ibn akam was duly made the next caliph who, to some extent, brought peace to Damascus.

1. A Village in East Dimashq.

6. Increasing Opposition Against Umayyad Rulings

Abdullah ibn Zubair continued his war against the Umayyads, which he had started after the death of Muʿawiyah. He asked the people of *Hejaz* (Arabia Petraea) to swear allegiance to him as the next caliph of the Muslims. Most of the people, as he expected, agreed.

Iraq was also experiencing some newly generated popular movements against the Umayyads, as the people who initially called Imam Hussain (‘a), and awarded great respect to his messenger, Muslim ibn 'Aqil, only to subsequently desert both of them in a disgraceful manner, were now ashamed of themselves and were repenting for what they had done to the grandson of the Prophet (s). But did all the people who participated in this dishonourable act repent?

Never! Many of the people, who rose after Yazid's death, did not do so for the love of Allah, rather their intention was only to defeat Damascus and to facilitate their objective of Iraq becoming the centre of government.

7. The Tawwabin's (Repentant) Revolution

Whatever the case, both religious and non- religious groups manifested a war against the Umayyads. None of them, however, were sufficiently successful to abolish the power of the Umayyad dynasty. Sulaiman ibn Sard, who was the leader of Tawwabin, was killed and his remaining army returned to Kufah. At this point, a man named Mukhtar ibn Abi Obeida Thaqafi, with his slogan of "*Yaa lisaarat Al-Hussain*" rebelled against the government.

8. Al- Mukhtar's Revolution

After the Tawabin were defeated, Mukhtar commenced his activities for gathering the Shi'ahs. He was well aware that every Shi'ah movement could only be successful when it was provided with leadership of a member of the holy Household of the Prophet (s); and every move should commence under the protection of a member of this great family. Mukhtar decided that the best choice for him was Imam 'Ali ibn Hussain (‘a). However, if Imam Sajjad (‘a) failed to accept Mukhtar's request, he would have no other choice but to ask

Imam Sajjad's (‘a) uncle, Muhammad ibn Hanifa, to take on the leadership.

Mukhtar sent two concurrent letters: one to Imam Sajjad (‘a) and the other to his uncle, Muhammad ibn Hanifa. Imam Sajjad (‘a) accepted Mukhtar's request (to take revenge for the martyrdom of Imam Hussain (‘a) and punish those involved in the massacre), although he chose not to disclose this information. When the mission from Kufah asked Imam Sajjad's (‘a) uncle, Muhammad ibn Hanifa, about his willingness in regards to becoming the leader of Mukhtar's army, he said: *"Whatever you have said about this person who wants to take our revenge, I swear upon Allah that it will be my great pleasure to know that someone is going to exact our revenge and punish our enemies."*[1]

The mission understood that Ibn Hanifa had approved Mukhtar's action. This was the reason why Mukhtar had been successful in attracting the attention of well- respected persons such as Ibrahim ibn Malik Ashtar and others.

Mukhtar delivered the severed heads of Obaidullah ibn Ziad and Umar ibn Sa'd to Imam Sajjad (‘a); and the Imam (‘a) prostrated and said:

"All praise belongs to Allah, who took my revenge over my enemies. May Allah bless Mukhtar."[2]

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1. **Tarikh Tabari** 6:12-14; by Ibn Mikhnaf. Ibn N'ama Al-Hilli also has narrated the same narration from his father saying that Mukhtar said to the people: Let's go to your and my Imam "Ali ibn Al-Hussain (‘a)". When they met the Imam (‘a) and revealed what they had come for, the Imam (‘a) said to Muammad ibn Hanifa: "O my Uncle! If a black slave favours us [the members of the holy Household] (and wants to avenge us), it becomes obligatory on all people to favour him and obey his orders. I am giving you this responsibility to do whatever you think is best." While the people were leaving Imam Sajjad's (‘a) home, they said to each other: Imam Sajjad (‘a) and Muammad Hanifa have allowed us to do what we want. This tradition is also present in Al-Majlisi, **Bihar Al-Anwar** 45:365.
2. **Rijal Al-Kashshi** /Hadith 127 number 203; **Mukhtar Thaqafi** 124; Al-Majlisi, **Bihar Al-Anwar** 45:344.

Ya'qoobi says: Mukhtar sent the severed head of that wicked person (Ibn Ziad) for Imam Sajjad (‘a) and ordered his messenger to take the head in front of the Imam (‘a) soon after the Zuhr prayer when the tablecloth was spread for the Imam (‘a) to have lunch. Mukhtar's messenger arrived at the Imam's (‘a) home, and people were gathering around the Imam (‘a) in order to start eating their meal. Suddenly, the messenger shouted: *"O holy Household of the Prophet (‘a), O, people of epistle and inhabitants of the place where the Angels came with celestial revelation, I am the messenger of Mukhtar ibn Abi Obaida Saqafi and I have brought the severed head of Obaidullah ibn Ziad..."* Hearing this, all the women in Bani Hashim family started mourning and crying.[1]

Historians say: From the very time when Imam Zain Al-'Abidin's father (‘a) was martyred, no one had seen him smiling or laughing, with the exception of when the severed head of the son of Marjana was placed before him.[2]

Some of the historians also say: When Imam Sajjad (‘a) saw the separated head of that devil, he said:

"Glory to Allah, only such a person becomes proud in this world who has never enjoyed the blessings of Allah. When they took Imam Hussain's (‘a) head before Ibn Ziad, he was busy having lunch."[3]

9. The Years of Turbulence and Conflicts

The years between 66 *H.D* to 75 *H.D* were fraught with conflict and turmoil for Damascus, Hejaz and Iraq. Peace was never maintained in these countries during these consecutive years.

Hejaz was dealing with Abdul Malik Marwan's attack on Makkah which ended with the murder of Abdullah ibn Zubair. Iraq was in a desperate state. However, it could be said that Iraq's suffering was the result of a curse uttered by the Prophet's (s) grandson Imam

1. **Tarikh Al-Ya’qubi** 2:259; Beirut edtion.
2. Ibid.
3. Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 5:143; **Durar Al-Samit fi Khabar Al-Thabit** 108.

Hussain (‘a), as on the very day of Ashura, he raised his hands in prayer, saying:

"Oh, Lord! Deny the rain of your heavens from them, bless them with famine as you did to Yusuf, and make the son of Saqif dominant over them so that he can make them quench their thirst with bitter waters (poison) because they have denied us and left us behind."[1]

And Allah Almighty made the very cruel Hajjaj ibn Yousuf Siqfi dominant over the people of Iraq, the ones who had denied Imam Hussain (‘a) abandoning him in his mission. Hajjaj ibn Yousuf was tyrannical in his treatment toward them. He was a person who could never become tired with killing. He performed some special deed which could not be done by anybody else in the world.[2]

10. Al- Hajjaj's Cruelty and his Extensive Transgression

Al- Hajjaj had prisons failing to provide protection for its prisoners from hot and cold weather. Its prisoners and captives experienced extreme torture, and their hands were said to bleed due to being bound by a kind of metal pipe.

Historians say that a figure of around fifty thousand men and thirty thousand women (sixteen thousand of which were naked), died in Hajjaj's prisons. In his prisons, men and women were kept together in one cell.[3] Among the prisoners, thirty thousand of them had been taken captive without being charged with any specific or serious crime.[4] During his visits to prisons, when he heard the shouting and noise of the prisoners, he would repeat a part from a verse from the holy Qur'an in which Allah the Exalted says to those in hell: *"Be gone in it (hell) and do not speak to me!"*[5]

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1. **Tarikh Tabari** 5:451; **Waq'at Al-Taff** p. 254; Almost the same narration in: Shaykh Al-Mufid, **Kitab Al-Irshad** 2:100-111; Ibn Tawus in **Al-Lahuf fi Qatla Al-Tufuf** p. 60.
2. **Ayat Al–Haiwan** p. 167.
3. **Ayat Al-Hayawan** 1:170.
4. **Mu'jam Al-Buldan** 5:349.
5. **Tahdhib Al-Tahdhib** 2:212.

Ajjaj would laugh at the pilgrims of the Prophet's (s) holy mausoleum and say: "Curse upon them that they are walking around some pieces of wood and a bunch of bones, rotten bones. Why do not they walk around the grave of Amir Al-Muminin Abdul Malik? Do not they know that everyone's successor is better than who he sends."[1]

11. The Reign of Al-Walid ibn 'Abdul- Malik

Abdul Malik ibn Marwan made the ground of caliphate for his son Walid. He called his son and said to him very stressed very seriously that he should be very kind to the wicked Hajjaj, adding:

"Always respect Hajjaj because he is the one who has made this ground for you. He is like a hanging sword for your enemies. Do not let anyone say something against him and do not let anybody backbite him, because it is you who need him. After my death, call the people to swear their allegiance to you. Kill all those who intend to fight you…"[2]

This "testament" shows the attraction of Abdul Malik ibn Marwan towards cruelty and evil which he did not abandon till the very end of his life. Abdul Malik Marwan died in the month of Shawwal 86 (H.D.).[3]

Somebody asked assan Basri's view of Abdul Malik. He said: "What should I say about someone, one of whose crimes is Hajjaj ibn Yusuf."[4]

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1. The interpretation of **Nahj Al-Balaghah** p. 242 taken from Al-Dabas's book **"Iftiraq Hashim and Abd Shams"**; before **Nahj Al Balaghah** this tradition was also mentioned in Kamil by Mubarrad, 1:222, **Sinan Abi Da'ud** 4:209; Ibn Kathir**, Al-Bidayah wa'l-Nihayah** 9:131; **Al-Nasah Al-Kafiyah** of Ibn Aqil which is taken from **Jahidh and Rusul Al-Jahidh** 2:16.
2. **Tarikh Al-Khulafa'** p. 220.
3. Ibn Kathir, **Al-Bidayah wa 'l-Nihayah** 9:68.
4. **Muruj Al-Dhahab** 3:96.

CHAPTER TREE
IMAM SAJJAD'S (‘A) MARTYRDOM

After the death of his father (Abdul Malik), Walid ibn Abdul Malik became the next caliph. Masoodi, an outstanding historian says about him:[1] in which '*Jabbar*' means cruel and stubborn, '*Unaid*' means "pertinacious", "obstinate" and "self- willed" who all knowingly fights against the truth. '*Zuloom*' is the exaggerated form of 'oppression'; translating as a person who is very cruel, while '*Ghushoom*' also means cruelty.

Walid was so cruel that even Umar ibn Abdul 'Aziz, who was also a caliph of his time from the Umayyad dynasty, said about him*: "He was one of those men who filled the Earth with cruelty."*[2]

It was in the time of this vicious caliph that one of the great Islamic scholars, Sa'id ibn Jubayr, was martyred by the cruellest worker of the Umayyad dynasty, Hajjaj ibn Yusuf.

For Walid, the most powerful enemy and opponent was Imam Sajjad (‘a). According to him, his government was not safe nor complete unless Imam Sajjad (‘a) was also martyred.

Imam Sajjad (‘a) was enjoying great favour amongst the people to the extent that they were astonished about his knowledge, religious jurisprudence and prayers, and would mention the above qualities with respect and wonder. His stories of passion and other abilities were the only topics discussed ubiquitously in social gatherings. Imam Sajjad was so dear to the people that everyone considered himself fortunate who had met him or heard him speak. All these aspects, which were making Imam Sajjad (‘a) increasingly popular, were a cause of worry to the Umayyads who could not sleep comfortably at night consumed, as they were, with jealousy. Walid ibn Abdul Malik, in particular, became irate with the situation because he was dreaming of ruling the Muslims and being the next

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1. Ibid, 3:96.
2. **Tarikh Al-Khulafa'** p. 223.

successor of the holy Prophet (s). He was amongst the most revengeful enemies of Imam Sajjad (‘a).[1]

Zahri reported Walid as saying: "There lies no peace and tranquillity for me while 'Ali ibin Al-Hussain (‘a) is alive."[2]

Therefore, when he became ruler, he decided to martyr the Imam (‘a). He sent some deadly poison to the ruler of Madinah so that he could trap Imam Sajjad (‘a) with it.[3] The governor of Madinah did so. The great Imam (‘a) passed away, and a huge void in the world of knowledge, service and jihad (holy war against those who do not believe in Islam and Allah Almighty) was left.

Imam Muhammad Baqir (‘a) took upon himself the responsibility of his father's funeral; and after a huge number of people gathered to escort the funeral; such a huge volume of crowds had not previously been experienced by the city of Madinah. The holy deceased body of the Imam (‘a) was brought to the Baqi' (graveyard). A grave was dug for him next to his uncle and leader of the youth in Paradise, Imam Hasan Al-Mujtaba (‘a). And thus, Imam Baqir (‘a) left the holy body of Imam Zain Al-'Abidin in peace.

The blessings of Allah be on him on the day he was born, on the time he was martyred and when he will be resurrected.

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1. About Imam Sajjad's (‘a) martyrdom, some historians say that his murderer was Husham ibn Abd Al-Malik. He was the man who sent someone to poison Imam Sajjad (‘a). Al-Majlisi, **Bihar Al-Anwar** 46:153; we also can add both of these sayings and can say that Walid ordered Husham to do such an evil deed and Husham obeyed his order and poisoned the Imam (‘a).
2. **Ayat Al Imam Zain Al-‘Abidin** 678.
3. Al-Majlisi, **Bihar Al-Anwar** 46:153, taken from Sabbagh Maliki's "Ibn Al-Sabbagh, **Al-Fusul Al-Muhimmah**' 194.

SECTION FOUR

Chapter One
Imam Sajjad's (‘a) Role throughout the Mission of Ahl Al-Bayt (‘a)

Chapter Two
Some Distinctive Features of Imam Sajjad's (‘a) Time

Chapter Tree
Imam Sajjad's (‘a) Strategy of Struggle

Chapter Four
Some Excellent Phenomena of Imam Sajjad's (‘a) Life

CHAPTER ONE
IMAM SAJJAD'S (‘A) ROLE THROUGHOUT THE MISSION OF AHL AL-BAYT (‘A)

In order to have a clear picture of the Household of the Prophet's (s) prophetic mission, these questions must be answered:

1. What is an Islamic Prophetic Mission?

2. What are the dangers faced by an aforementioned mission?

3. To meet the mentioned challenges and dangers, what precautions should be taken?

Before answering these questions, two viewpoints must be acknowledged, in regards to the universe and mankind's position in it.

The First Viewpoint: The whole universe is the kingdom of a great and powerful King (Allah Almighty), who is aware of everything in this world. He is unseen and no eyes can see Him. Human beings are His reliable successors in this world. However, mankind has never been the real rulers of the world (universe) because this world with everything in it, including the human beings, themselves, belongs to Allah and people are only trustees. Trustworthiness requires that mankind must leave every kind of order, regarding both good and evil and all other programs, for the real and the powerful King.

The second requirement of his trustworthiness is that he should take the deposit as it is to its real owner. Thus, according to this theory, human beings are to obey the orders of the Mighty King. (Allah Almighty).

Attached to this responsibility is a fixed reward or punishment ascribed for the job of the trustee. For this, another world is required, after this one, where the trustee is either rewarded or punished for his actions, in a place where he can face the decisions of the Hidden King.

Therefore, human beings are not limited to this short periodic world, but have a long way with greater goals and achievements; the way is so long that a human's normal lifespan is insufficient to cover it. Therefore, it is necessary for him to continue his immortal life after this world reaches the end of the mentioned road, in order to achieve his goals.

When we believe that a person has potential of being in a metaphysical condition, as regards to goals and settlement, we also need to accept that he has the potential to accept a metaphysical responsibility.

Islamic culture fulfils this opinion, with all its attachments, allowing human beings to understand their connection to Allah the Exalted, and that Allah Almighty is the only One related to the human in his life and all of its different spheres.

The Second Viewpoint: According to this viewpoint, human beings have their own origin in the universe. They do not accept anyone else as controlling it apart from themselves. When humans are given such independence in the world, their responsibilities are automatically nullified. In this case, human beings are compelled to create responsibilities. After having created one or more responsibilities, they either forget or deny that their responsibility to answer to Him (Allah Almighty) for their deeds or that they are constantly observed by a greater power (Allah Almighty), and will either be rewarded or punished for their actions on the way to their destination. Instead, they create their own objectives and responsibilities, which are nothing else but the reflection of their own psychological and sensory contents which, without a doubt, contain numerous flaws.

Moreover, when he wants to create limits and boundaries for his deeds, man erects boundaries according to his own inclination without concern for rules and regulations.

Human tendencies are limited within a material framework, and his goals will also fall into the same category. Moral values are thus degradable causing disagreements and ensuing battles.

Islam wishes to train people according to the first viewpoint to the extent that it becomes part of their minds and senses thus being

reflected throughout all the actions and relations between Allah and themselves.

Imperative for putting the mentioned viewpoint into action is that Islam should supervise all humans and their deeds, as well as their relations with their surroundings, so that it can train them in the most beneficial manner. One can expect great results with an excellent level of supervision.

For example, due to weak supervision, a father is sometimes unable to successfully train his son the reason being that his son does not belong solely to him, but is also part of the surroundings and society. Additionally, the son, observing actions carried out around him, potentially becomes influenced by them; at times developing moral, social, political or economical relations with them. Therefore, we should say that he is not only the son of his father, but the son of the whole society. If the society is corrupt, many fathers cannot train their sons in the correct manner.

Thus, if the trainer does not have great control over the people and their relations with their fellow men, or if he is unsuccessful in having complete control, he cannot train them in the correct manner. By having the mentioned qualities, the educator will be able to play both the role of father and surroundings (society).

This is what the holy Prophet (s) did. As he shouldered the responsibility of leading a society, which he himself had formed, he had great control over all its relations and spheres. He laid a strong foundation for his society's policies and internal relations, such as the relation between a person with himself, his relation with his Allah, his relation with his family and his relation to his fellow men or the society. Thus, he succeeded in laying the foundation of a successful society where he trained human beings effectively.[1]

But despite all the struggles made by the holy Prophet (s) for bringing about some very basic changes into the society, both in traditional and methodical forms, he still had much more to do in order to reach his destination; a gap still being left due to people's ignorance of Islam.

1. **Ahl Al-Bayt,** The different spheres and a single destination, 117-122; printed by Dar Al-Ta'aruf.

The holy Prophet (s) had to reform the ignorant into perfect Muslims, enlightened by Islamic teachings, with all signs of ignorance removed.

The holy Prophet (s) undertook astonishing measures in order to bring about the necessary changes into society, within a short space of time. His actions had an incredible impact and ushered in great change.[1]

But the Islamic Ummah only enjoyed protection, by way of these changes, for no more than a decade. A period of ten years is clearly insufficient a time for the manifestation of a prophetic mission, with a means to bring about significant change, while moulding the generation of its time to the peak of perfection. This is essential in order to infuse absolute modifications to a society set in its ways, raising a new generation, encouraging it to abandon older, defunct traditions and accepting the new prophecy. Such changes would make for a new generation, deserving of guardianship and continuation of the prophetic mission. It would also nurture endurance within it, preparing its members for the task of bearing, with all their might, any dangers a prophetic mission entails; enabling them to progress, ultimately, towards perfection.

The logic of this prophetic mission, belonging to the creed, demands that a person should practice his faith for an extensive period, longer than the time required for them to reach an ideal level, which would be the epitome of perfection.[2]Foundations of Islam are laid on the basis of the practice of its goals and targets. I,t therefore, becomes necessary that these goals and objectives be practiced by the holy Prophet (s). In the case of the Prophet (s) having a long life, all the situations for vast training would be available. These targets would also have to have been practiced by his successors, who were very pure with regard to thoughts, actions and beliefs, never committing a single mistake during their lives, so that by practicing their goals, they could dissuade others from committing any sort of mistakes.

The historical logic of all the revolutions demanded that the policies made by the holy Prophet (s) needed to be very clear from every

1. **Bahth hawl-al Wilaya** p. 15 published: Dar Al-Ta'aruf.
2. **Bahth hawl-al Wilaya** p. 15 published: Dar Al-Ta'aruf.

slight mistake. The new movement should practice its goal under the auspices of its successor. And so this was done and thus, we observe that this serious obligation was preserved by his holy Household (‘a); people who were trained by no one but the holy Prophet (s), himself. This ensured that they would continue the widespread revolution with accordance to its goal and the holy Prophet's (s) will.

1. The Perils Faced by Islam

Islam is not understood as being a human theory; therefore, its boundaries and limits are attainable by practice and experience. It is a divine prophetic mission whose boundaries and limitations have been fixed by Allah before its emergence and spreading. This religion is, also, not understandable by experience alone. Therefore, the leader of the mission must be very aware of every single order and should have a clear picture of the prophetic mission. If not, he would have to rely on his own thoughts about in concerns of the mentioned dilemmas and follow his own vision; which will ultimately lead towards the defeat of a great mental and intellectual revolution.

Islam, as a divine religion, should be able to meet the challenges of chronological, geographical and national boundaries in all spheres of life. This is why Islam does not allow Islamic leaders- as the most powerful and important part of revolution- to commit mistakes and do whatever they want on the basis of their personal experiences. This would lead the revolution towards devastation.[1]

The events which came into being after the demise of the holy Prophet (s) clearly show that his leadership could not be continued by the emigrants, people who were unfit for this divine prophetic mission. This became evident within the period of fifty years.

Within twenty- five years after the holy Prophet's (s) demise, the caliphate was defeated by powerful attacks from enemies. The enemies succeeded in occupying the most important 'Islamic' posts and made them deficient. They possessed the leadership of Islamic order shamelessly and compelled the Islamic Ummah to withdraw from leadership in their favour. Thus, they changed the Islamic

1. **Bahth hawl-al Wilaya** pp. 57-58; published: Dar Al-Ta'aruf.

leadership into inherited kingship, which had no other cause but to degrade values, kill innocents, limit divine orders, drain the commands and humiliate the fate of human beings. Under such conditions, the Muslims' treasure house was changed into the Quraish's personal possession; and the caliphate was mutated into a ball, with which the Umayyad children used to play.[1]

2. The Negative Consequences of the Deviation in Islamic Leadership

After the demise of the holy Prophet (s), the Islamic Ummah faced a very dangerous deviation in both their inner and outer lives, with regards to the revolution he (s) brought among them. This deviation was continually increasing in both political and social fields - as it had to- and as a result was becoming entrenched, because deviation is like a seed in the soil that grows slowly and steadily. Thus, the process of deviation creates a platform for the next stage.

Naturally, such a deviation carves many curves on its historical way, leading towards hell, while importing many defects into the Islamic revolution. After such a great change, a number of needs and policies can be observed.

In this situation, during such an enhancing deviation, the Islamic revolution eventually meets its end; which means nothing else but a complete devastation of Islamic government, society and culture because, when the Islamic revolution is weakened with contradiction, it cannot protect itself from perils and dangers. And thus it loses all its historical importance and the power of continuation. It cannot, consequently, fulfil the demands of the people nor can it meet challenges faced on the way to its destination. As a result, all true relations between the system and Ummah come to an end.

In conclusion, we can say that if deviation is observed in a society it leads to a complete collapse of revolution.

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1. **Bahth hawl-al Wilaya** pp. 57-58; published: **Dar Al-Ta'aruf** pp. 60-61.

3. The Elements Involved in the Decline of Islamic Government

The decline of Islamic Government, is an indication of the end of Islamic 'culture' and the separation of leadership from the government. In this situation, Islam becomes separated from the governing system and after governmental collapse its position remains stationary, if intact, until facing any slight attack, potentially causing it to shatter. Several attacks have been faced by Islam at various times. The era of the Abbasid dynasty is one example. These attacks can make the life span of Islam appear fragmented and remain stagnant for a period of time, sometimes decades and even centuries.

This dispersing and scattering means the decline of the government and revolution as well as the isolation of the Islamic Ummah. In such conditions and in response to the sharp attacks the Muslim Ummah faces, it also adapts, in the same way as its government and system, no matter how consistently it acts according to the rules and regulations of Islam. The reason behind the Ummah's morphing, is that it has only been under the shelter of Islam for a very short time- the time when the holy Prophet (s), himself, was the leader of Islam and was leading his Ummah towards the righteous path. After the Prophet's (s) demise, his Ummah was left behind and the Islam they were presented with, in later years, completely deviated from the religion and possessed no signs of the original real Islam. This deviation prevented Islam from fully influencing societies, and making them aware of their responsibilities with regard to belief; it also prevented Islam from swaying societies, changing them according to Islamic traditions, and protecting them from sudden and continuous attacks from alien cultures (thus, preventing devastation and destruction by way of cultural attacks, and newly introduced concepts, with which to convert the Muslims). After the Muslim Ummah lost their revolutionary souls, government and culture, their will was broken. They were ruled by those who had successfully adjusted the revolution. The Muslims felt alone and could not envisage having the strength to defeat those dominating the government. This was due to the fact that the rulers had forced them to bow down in front of them.

It is natural that the Muslim Ummah was unable to meet the blasphemous challenges that had come into being with the view of

bringing About their demise, having a goal to mix up realities and remove the truth from the pages of history. Thus, they wished that nothing be left of Islam, save a few memories which would equal the end of this true religion of Allah.[1]

If we ignore the vital role played by the holy Household (‘a), who faced great dangers and had the responsibility of revolution, the government, Ummah and the prophetic mission on their shoulders, then Islam would have had to continually face the same aforementioned situations.

The holy Household (‘a), (who were the best people from amongst the family of the Prophet (s) and who were chosen by Allah the Exalted), played a vital role in dealing with the purity of Islam and training human beings according to Islamic teachings, as well as preventing authentic Islam from being dispersed. This can be summarized in these basic ways:

1. Securing the Muslim Ummah against the challenges About to cause their dispersal.

2. Struggle for controlling the government and the leadership.

As the Islamic revolution had three elements regarding its educational aspect:

1. Educator

2. The educational guide prescription consisting of religious laws

3. Grounds for practicing those laws which are none other than the Muslim Ummah.[2]

The deviation which took place in regards to the three abovementioned elements occurred upon the demise of the Prophet (s). This also brought a complete change with the other two points; or rather it completely devastated the other two elements. The reason for this was that, after the demise of the Prophet (s), his

1. **Ahl Al-Bayt (‘a)** the different periods of life and the oneness of their target, pp. 127-129.
2. **Ahl Al-Bayt (‘a)** the different periods of life and the oneness of their target, p. 122.

successor was unable to challenge him in any field of education, chastity, power and control, bravery and perfection. The seat for leadership of the Ummah was occupied by people who were not from amongst the "Infallibles". Also, they didn't understand the very meaning of the prophetic mission. They could not guarantee that the Ummah, who were shown the right path by the holy Prophet (s), would also remain pious and keep walking on the right path after the holy Prophet's (s) passing. Additionally, they could not assure that the Ummah would not go towards deviation; deviation whose depth and negative side effects were unpredictable for the Islamic government, the Muslim Ummah and the Islamic religion. They believed this change would affect only the leader, not his leadership.

Here we should mention two other very important policies which were followed by the holy Household (‘a) with regard to all their activities:

1. The first policy was to secure the Muslim Ummah from all kinds of dispersion after the revolution and lend empowering components within their control, to enable them to be independent, by way of constant faith, a brave fighting spirit and firm steps.

2. The second detail carried out by the holy Household (‘a) was the acquiring of the power to govern the Muslim Ummah and establish leadership. They also attempted to remove deviating elements and return the leadership to its original place so that the three- fold elements could come together in the Muslim Ummah, allowing them to develop a great relationship with the gathering, government and the leadership.[1]

The second policy needed a long- term plan, created by the Household (‘a) so that fundamental Islamic laws, in relation to all values, could be launched at a right time; the values and laws are the fruits of the Islamic mission and the only reason for organizing an Islamic government, coming into being solely in the name of Allah. It was put into effect to make human beings attain their level of perfection.

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1. **Ahl Al-Bayt (‘a)** the different periods of life and the oneness of their target, p.59.

This was the only reason that the holy Household (‘a) didn't consider an armed battle against the government, for the forming of an Islamic government.

To meet the challenges of such a time, a great army of faithful people possessing a breakable faith in the Imam (‘a) and his purity was needed. The members of this army were the people who knew the great goals of the Imam (‘a) and had spent a long time with him. They were always the defenders of those elements, centred on the safeguarding of the policies fixed by Allah Almighty, for the Islamic Ummah.

However, under the imposed circumstances, the first policy much suited the holy Household (‘a) and whenever the holy Household (‘a) did not find it suitable to gain control over the government, which was the second policy, they followed the first policy.

This was to give the Ummah's political affairs depth, with regard to their prophetic mission. They did this to organize the Muslims, so in case the revolution was removed from amongst them, they would have something to guarantee their safety against dispersion.

This target was achievable only by creating some very important bases among the Ummah, while allowing the core of the prophetic mission to guide them.[1]

Acting on the two abovementioned lines was a positive move for safeguarding the continuity of the prophetic mission, the Ummah and the government. The holy Household (‘a) would launch their plans against every kind of deviation; and whenever the Muslim Ummah's faith or the Islamic revolution was endangered and the deviated ruling governments did not know how to take them out of this peril, the holy Household (‘a) put their struggle into effect for the betterment of the Muslim Ummah. They guaranteed the Islamic society a safeguard against annihilating dangers with regard to their beliefs.[2]

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1. **Ahl Al-Bayt (‘a)** the different periods of life and the oneness of their target, pp. 131-132 and pp. 147-148.
2. Ibid, 144.

This is where we can say that the activities of the holy Household (‘a) helped to bring awareness among the Muslim Ummah, in all fields of life, as well as to launch, among the people, real Islam, to guarantee the safety of all mankind. These pursuits were very valuable and important. The activities can be divided into many parts:

The holy Household (‘a) had the responsibility of guarding the valuable heritage of the holy Prophet (s), which were achieved after much struggle on the Prophet's (s) part. The following elements strengthen this belief:

1. The religion which was brought and introduced amongst the people of the societies reflected in the holy Book of Allah and the Sunnah of the holy Prophet (s).

2. The Muslim Ummah which was trained by the holy Prophet (s).

3. The political Islamic society which was created by the holy Prophet (s) or a government, established by the holy Prophet (s).

4. A leader who, himself, accepted the responsibility of governing and later trained some persons from among his family to continue this government in the best form.

However, if there was not a possibility of central government leadership –which was exclusively for the holy Household (‘a) who were trained for the purpose of guaranteeing the Ummah's benefits– for safeguarding the political Islamic society and Islamic government, the most important thing would be to save the Islamic system. For this, the great persons of that time would leave no stone unturned under the possible conditions and circumstances, to guarantee the safety of the Islamic government under the mentioned conditions.

The disintegration of Islamic government, led to the demise of the Muslim Ummah, who were, during this bleak period, abandoned and without the guidance of leadership. The holy Household (‘a) did their best to secure the Muslim Ummah and provide the religion with a complete safeguard against all kinds of devastation.

Therefore, the activities of the holy Household (‘a) were profuse and observable in all spheres of life against the ruling governments under the following conditions:

1. A kind of ruling government.

2. The level of the people's awareness and belief about the holy Household (‘a) as well as the level of their obedience to the cruel rulers of their time.

3. The kind of ruling conditions over the society.

4. The level of rulers' Islamic knowledge and obedience.

5. The kinds of tools used by the leaders for ruling and providing their kingdom with safeguard and continuity.

Imams (‘a) were working against the ruling government of their time under the above mentioned conditions, and these struggles caused the ruler to cease oppression and cruelty. These activities were of two kinds; oral and armed, like the rising of Imam Hussain (‘a) against Yazid's government who fought him till the very end of his life.

Sometimes, when there would be a chance for pagans and infidels to gain control over the Islamic government, the holy Household (‘a) indirectly held the government and strengthened it. However, this did not mean that they were happy with the mentioned cruel government, because they were continuously working for betterment in the field of deviated Islamic governance.

The holy Household (‘a) were also working for the betterment of the people's faith and the ethical as well as political aspects of their lives. For this, they trained some very wise companions who had the ability to become role models for the Islamic government. They were the people who answered questions, arising from the people about the prophetic mission, as well as the Islamic religion during the long years of the cruel dominance of the Umayyad dynasty. Also, these people fought those scholars who worked for the government and who defended the government's every cruelty as a wise step. They had many discussions with them with regard to political and intellectual deviated incidents.

The holy Household (‘a) introduced a proper channel of thinking, ethics and politics against the deviated government. This proper channel could be seen in the lives of the holy Household (‘a).They increased the level of awareness as well as the faith of the people

regarding the holy Household (‘a).They called the people towards true Imamah and leadership of the holy Household (‘a).

Beside these, another feature of the Household's (‘a) lives, which presented a clear indication of the rising against the ruling government, was that they directly affected the personal lives of the people.

When we see a long termed indirect leadership of the Household (‘a), a question arises in our minds as to whether general people accepted them as their religious and spiritual leaders, merely because they were of the holy Household (‘a) of the holy Prophet (s). No. They had not become leaders of the people just because of their status, as there were many other persons related to the holy Prophet (s) who did not become leaders of the people, like the Imams (‘a). This is due to the fact that the Islamic Ummah does not allow anyone to become a leader without careful consideration. A person will never conquer people's hearts until he struggles to remove their hardships and sorrows.

This is why Islam remained safe enough as a theoretical religion, yet it experienced complete deviation and had left no way to exercise practical methods; and that is why the Muslim Ummah changed into a nation who rose against the intellectual invasion of the aliens and were successful after a long term resistance, to regain their lost power. This authority and influence is clear to see after so many centuries.

The holy Household (‘a) became successful in their action due to training a group of pious people who had great belief in them. These great men, after making plans and programs, became successful in providing the holy Household (‘a) with great backup, applying different methods, to help them overcome hardships. They also changed their own followers into an army of believers; an army whose people lived with the prophetic mission and worked very hard in spreading the messages of authentic Islam amongst the rest of the people.

4. The Different Stages of the holy Household's (‘a) Battle against the Brutal Government

When we study about the history of the holy Household (‘a) and on one hand become aware of the special conditions they were living in, as well as come to know about how they fought in the conditions discussed, we can say that their conditions and battles can be assessed in three periods and stages. These three stages, nevertheless, have things in common and contain differentiating aspects:

The first stage starts soon after the demise of the holy Prophet (s); which was Imam 'Ali's (‘a), Imam Hasan's (‘a), Imam Hussain's (‘a) and Imam Zain Al-'Abidin's (‘a) era's of religious leadership. This stage was the period when Islam was being separated from its real teachings by the Umayyads and other persons who had great enmity with the holy Household (‘a). The Imams (‘a), though, did not have the power to completely remove the persons around them who were deviating from Islamic teachings, making them into something other than authentic Islam. However, the mentioned Imams (‘a) tried their level best and made plans and programs to save the original elements of the prophetic mission. Eventually, they became successful in bringing awareness to the people, that the ruling government (Umayyad) was hugely flawed and not the rulers were not appropriate leaders for the Muslim Ummah.

In general, the holy Household (‘a), whose greatest struggles were involved with creating a group of pious true believers under their own leadership, never conflicted with the ruling government on matters concerning the welfare and betterment of the Muslim Ummah and the Islamic system.

The second stage of the holy Household's (‘a) battles against cruelty began from the second half of Imam Sajjad's (‘a) life and continued into the time of Imam Muhammad Kadhim (‘a). This stage consisted of two specialties:

1. After the holy Household (‘a) gained success in alerting the people to the deviation in the Caliphate and the cruelty they faced after the demise of their Prophet (s) in the central part of Islam, the great leaders (the holy Household (‘a) put all their struggles into making the ruling government lose its self- made logical and scientific

powers, as the said government had positioned some famous scholars and those knowledgeable in adith [both categories of whom were perpetual king- praising individuals], so that, with their help, they could justify their government and present it as most religious.

2. The second specialty of this stage was training a group of righteous people against the government. The foundation of this great work was laid during the first period of war against the cruel rulers. At this stage, the holy Household (‘a) explained in much detail the matter of the prophetic mission for which they had been made the guardians by Allah the Exalted. And thus, they were able to train a generation as a group of pious people and intellectuals believing in Imamah ideologies, whose work was to defend real Islam against the ideas of those who worked for caliphs (Wu"az Al-Salatin).

Another responsibility of the Imams (‘a) was their having to provide suitable answers to the questions asked from the caliphs regarding many problems accusing many Islamic castes of being bogus Islamic groups.

The Imams (‘a), in this way, did whatever was necessary to bring down deviant governments and leadership. These activities were done against a number of opposition movements to the ruling government; especially revolutionary ones. These activities would necessarily challenge those who had occupied the seat of caliphate after the demise of the holy Prophet (s); all of this happened after Imam Hussain's (‘a) uprising against Yazid's brutal government.

The third phase of this battle started from the second half of Imam Kadhim's (‘a) life and ended in the time of Imam Mahdi (‘a).

After the pious group was secure and a detailed policy regarding faith, politics and ethics was presented, and they had entered the second phase of their struggles, the ruling caliphs came to know that the power of the Imams (‘a) had reached such a peak that they were now prepared to retake the government from those unfit for it and return the Islamic government to its real place. This made the caliphs demonstrate strong reactions against the Household (‘a).

The position of the Household (‘a), which they took against the caliphs, depended on the position that the caliphs had taken against them. Whenever there was a change in the position of the government

against the holy Imams (‘a), the holy Imams (‘a) likewise adapted and brought about a change in their position.

As the Imams (‘a) were well aware, after such great struggles they made to reveal the real faces of the fraudulent caliphs, and since the caliphs had come to know about the Imams' (‘a) general position among the people, and as the Imams (‘a) were the real Islamic leaders of the people, they (the Imams (‘a) would not be allowed to continue their activities publicly. Because of this, they considered training a group of pious people who were well- aware of the real Islamic teaching and whom the Imams (‘a) prepared to meet the challenges ahead of them; the challenges which were made by scholars favouring the ruling government. These great men put all their struggles into effect to secure their groups so that, in the absence of their real leaders (who were none other than the Imams (‘a), they could also continue their activities.

After this, a concept of the training of jurisprudents and calling the people to consult them for their religious problems was put together and practiced everywhere. The reason behind this was to prepare the jurisprudents to solve the people's problems during the time of occultation; the occultation about which the holy Prophet (s) had foretold. However, how long this occultation would last was known by no one but Allah the Exalted. In this way the Imams (‘a) were able to prevent deviation in the growth of the Islamic leadership and Islamic government, so that they could end the separation of the Ummah from a real Islam as well as end the machinations put in place to completely destroy the religion and divine mission.

What made the Ummah separate from the principles of real Islam was the presentation of another Islam by the caliphs, which was very different from the Islam introduced by Muhammad (s). This newly introduced Islam had no symptoms of original targets and values. For this, the Muslim represented the real Islamic teachings among society, under the leadership of the Imams (‘a); the Imams (‘a) who had repelled all impurity by Allah and who were purified with thorough purification.

Thus, the struggle undertaken by the holy Imams (‘a) not only influenced and affected the shi'ah believers, people who had strong belief in the Imams (‘a) and their Imamah, but it also, affected the

whole Islamic society. In order to build a pure Islamic society, the Imams (‘a) had their own special method, and they claimed leadership of the Islamic World. Although, except for a limited group of people from amongst the Islamic Ummah, other people did not accompany them in their mission, as these struggles were introducing true policies, with regard to political, social, economical, moral fields, along with worship, they were able to influence all the people of the Islamic society. After building a strong relationship with them, these continuous struggles made people look towards Islam with a new perspective; one that was completely different from that which they had been provided with by their former cruel leaders. Thus, with the help of this new perspective, the Islamic society was able to defend and take care of Islam and practice its teachings in all spheres of their lives.[1]

1. **Ahl Al-Bayt (‘a)** the different periods of life and the oneness of their target, pp. 79-80.

CHAPTER TWO
DISTINCTIVE FEATURES OF IMAM SAJJAD'S (‘A) TIME

Imam Sajjad (‘a) lived in a most dangerous and painful period, a time of which the holy Household (‘a) faced the most terrible difficulties of their lives. This was because Imam Sajjad (‘a) lived during the time that followed the passing of the holy Prophet (saw), an era which was full of chaos, disorder and deviation.

The deviation, which was hidden during the time of the holy Prophet (s), became evident in the time of Imam Zain Al-'Abidin (‘a). People were able to see the real faces of the caliphs of that period, after Imam Hussain (‘a) was martyred by one of them. The evil reality of the period became clear to the people at this time and they had no way to hide themselves and their governments any longer.

As Imam Sajjad was born before Imam 'Ali's (‘a) martyrdom; he was contemporary to all the troubles and problems which came into being in the time of his grandfather Imam 'Ali (‘a). Imam Sajjad was born while his grandfather Amir Al-Mu'minin (‘a) battled against (Nakithin) those who had ignored their allegiance, (Qasitin) those who were transgressors and (Mariqin) those who had abandoned the faith and were apostate- like". He also observed the difficulties faced by his Uncle Imam Hasan (‘a) as regards a multitude of problems with Mu'awiyah and his acolytes. Imam Sajjad (‘a) also shared many of the difficulties experienced by the holy Household (‘a), especially those of Imam Hussain (‘a), by way of Yazid, the caliph of his time. After his father, Imam Hussain (‘a), was martyred, Imam Zain Al-'Abidin (‘a) also became a direct victim of Yazid's anger. The peak of these difficulties were felt when the Imam (‘a) saw the Umayyad Army had entered the Prophet's (s) mosque in Madinah and tied their horses in the sacred mosque, which was the birthplace of many great Islamic ideas of the holy Prophet (s). The Umayyad Army, who had made Madinah and everything in it legal for themselves, entered the

mosque and destroyed everything they found there. All of these sad calamities occurred during the time of Imam Sajjad (‘a).

Imam Sajjad (‘a) lived in an era where mutilating dead bodies, hanging their corpses on trees for days, cutting off their hands, feet and other body parts, and other abhorrent punishments were commonplace. In those days, killing was the chosen cure to every kind of enmity.

The Umayads were living extremely luxurious lives. There are many strange stories told by historians about how they used Muslims' wealth for their personal interests.[1] They rewarded poets and singers with booty exaggerating their real value.[2] During the Umayyad dynasty, amusement, mockery, and profligacy were the only things observed among the Muslims of Makkah and Madinah. Desiring to put an end to the respect for the two mentioned cities among the Muslims, they spread every kind of corruption in both cities.

Music was given so much importance that Makkah became the centre for singing, and music, and the situation was tolerated even by every person who had a firm belief in Allah and his holy Prophet (s).

Abul- Faraj says: Even pious people did not prevent music from spreading among the Muslims of the mentioned two cities.[3]

Abu Yusuf said to one of the persons in Madinah: "O, people of Madinah, I am surprised to see how very fond you are of music and to see that both your upper and lower classes want it."[4]

"It is said that whenever the singers sang songs, nobody remained in their homes but ran outside to enjoy the music."[5]

No doubt the city of Madinah, which was called the city of the holy Prophet (s), was completely changed to one of the centres for music,

1. Ayat Al-Imam Zain Al-'Abidin. **Dirasat wa Tahlil** p. 665.
2. **Al-Aghani** 1:55 and 4:400 and 5:111.
3. **Al-Aghani** 8:224.
4. Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 3:233.
5. Ibn ‘Abd Rabbih Al-Andalusi, **Al-‘Iqd Al-Farid** 3:245.

where slave women were given music lessons,[1] although Islam is completely against music and encourages Muslims to try to improve their lives both in this world and the Hereafter with good actions, charity, perfection, appropriate usage of every moment of life to prevent destruction.

Eagerness for learning was practically nonexistent in Imam Sajjad's (‘a) time, because the Umayyads always tried to entice potentially enthusiastic Muslim students away from various forms of cultural awareness in order to cause them to plummet to the depths of ignorance. This was because they were afraid that the Muslims would gain great awareness if they acquired knowledge, to the point that they would also become conscious of all governmental evils and become a threat to their interests. This, in turn, could cause them to turn their backs on the government; a government which was benefiting from the ignorance of the people from the very time they had occupied the seat of caliphate, after the demise of the holy Prophet (s).

The literary portion of that era also illustrates the ignorance of the people of the time. Poems written did not comment on any of the serious problems of the period, nor did they highlight any rational difficulties. All the poems were about the supremacy of the poets' individual tribes and qualities, such as hospitality, wealth and manpower. A large group of the poets were also known to abuse each other in their verses, carefully selecting insulting titles for one another.[2]

1. **Al-Aghani** 2:226, 3:307, 4:222, 6:21, 7:316, 332, 8:227, 10:57; **Al-Shair wa Al-ghina fi Al-Madinah wa Makkah** p. 250.
2. **Ayat Al-Imam Zain Al-'Abidin dirasat wa Tahlil** pp. 672-673.

CHAPTER TREE
IMAM SAJJAD'S (‘A) STRATEGY OF STRUGGLE

There are many narrations explaining the reasoning behind the various methods, in regards to leadership of the Muslims, at different periods, during the time of the holy Household (‘a) of the holy Prophet (s).

It is said that when Imam Sajjad (‘a) made his pilgrimage to Makkah, Ibad Basri asked him: *"You left the hard part, which was holy war, and chose the easiest part which is to go on pilgrimage to Makkah."* And he recited the following verse to Imam Sajjad (‘a):

﴿إِنَّ ٱللَّهَ ٱشۡتَرَىٰ مِنَ ٱلۡمُؤۡمِنِينَ أَنفُسَهُمۡ وَأَمۡوَٰلَهُم بِأَنَّ لَهُمُ ٱلۡجَنَّةَ﴾

"Indeed Allah has bought from the faithful their souls and their possessions for paradise to be theirs."[1]

Imam Sajjad (‘a) replied to him, saying: recite the next verse, too, which says:

"The faithful are [penitent, devout, celebrators of Allah's praise, wayfarers] who bow [prostrate] in prayer, bid what is right and forbid what is wrong, and keep Allah's bounds and give good news to the faithful."

Then the Imam said: "When such people –the people whose characteristics have been explained in the verse– will come into being, I would prefer everything over jihad (holy war)."[2]

With the above mentioned answer, Imam Sajjad (‘a) clearly stated his policies, politics and method of war against them in his time. If Imam

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1. *Surat Al-Tawbah, 9:111.*
2. Shaykh Al-Kulayni, **Al-Kafi** 5:22; **Wasa’il Al-Shi’ah** 15:46; **Al-Ihtijaj for Al-Tabarsi** 2:44.

Sajjad (‘a) stopped fighting the Umayyads, it would have been due to the fact that military conditions were not conducive or likely to be favourable in his view. Ibad Basri was completely wrong to infer that the Imam (‘a) had made such a move merely to save his own life and enjoy its luxuries. In those situations, if the Imam (‘a) started a movement against the Umayyads, it would not only have been useless, having no effect on their dynasty, but would also have resulted in disaster.

After the event of Karbala, Imam Sajjad (‘a) and the respected women of the holy Household (‘a) such as Hazrat Zainab (‘a) and Um Kulthom (‘a), started their mission against the Umayyad dynasty and tried their utmost to make people aware of the Umayyad's corrupt and evil ways. They also intended to inform the people of their religious responsibilities, as servants of Allah and followers of Muhammad (s). Thus leaving no stone unturned in the quest for making people aware of the Umayyad's false politics, grounded on cruelty and sins.

Imam Sajjad's (‘a) sermons and sayings and the contributions of other members of the Household (‘a) all helped stimulate integration of thought within the people and to make them aware of the dangers and killings the Umayyads had committed against the Muslims and Allah's religion (Islam).

In Damascus, Imam Sajjad (‘a) stressed that the captives of the Family of Imam Hussain (sabaiah were the members of the holy Household (‘a) and people of the holy Prophet (s). He also intended to defame the Umayyads revealing, to the people of Damascus, the lies they had been told by the regime in order to mislead them.

Before returning to Madinah, Imam Sajjad (‘a) initiated ideas of revolution in the minds of the people, awakening the Islamic nation of the misfortune the Islamic mission was facing. The event of Karbala was a great example of these continuous calamities, which Imam Sajjad (‘a) referred to in his sermons, many of the sermons bearing the same message of revolution and awakening for his audience.

The experience of Karbala clearly showed that the Islamic Ummah was in state of stagnation and ignorance. It cannot be said that their desperate situation brought an end to their intent to wage war against

their oppressors, however, it did, to some extent, make them refrain from such actions.

In this climate, Imam Sajjad (‘a) rose up to be a leader of the people and the whole nation; Imam Sajjad (‘a) was, himself, a person who had newly gained the responsibility of leading the errant society towards the path of righteousness and truth. He was a person taking lessons from the activities taking place around him. However, instead of going to war and using lethal weapons, the Imam (‘a) preferred to fight the oppressors indirectly, by enhancing the sense of religiousness amongst the people of the society. He also tried to broaden the boundaries of his preaching by bringing awareness among the Muslims and letting different groups become familiar with the various methods to practice, in order to lessen their ignorance. The Imam (‘a) also trained particular people, sending them as envoys among people of different regions, calling them towards pure Islamic teachings. Those he reached out to were the people following the thought patterns being passed down to them by the Umayyads.

For years, the deviated ruling forces had influenced the mental and social justifications of the people and were intending to create a generation devoid of belief in Islamic thought and ideologies. Islam could not directly challenge the oppressors at this time, because the power of deviation was so strong, and had gained the backing of many organizations and social forces. Challenging such a tough administration had the potential to cause serious harm to real Islamic thought and ideology. During this period, the holy Household (‘a) did not govern the people, but tried to save the Islamic mindset amongst Muslims; this method was utilized to elevate the significance of Islamic thought.

Indicating Signs for Imam Sajjad's (‘a) Success

The actions carried out by Imam Sajjad (‘a), to awaken the Muslims, brought great results. Two of these actions mentioned below are examples of such:

The plans of Imam Sajjad's (‘a) brought great success in social fields and he became a very beloved and respected person among almost all Islamic social groups. Many historical accounts are in agreement to this.

Ibn Khalkan writes:

Hisham ibn Abdul Malik once went for the pilgrimage to Makkah when his father Abdul Malik ibn Marwan was still alive. During circumambulation of the Ka'abah, he tried many times to succeed in kissing the *Hajar Al-Aswad* (the black stone which pilgrims kiss at Makkah) and in jurisprudential terms "*Istilam*", but could not do so because of a huge crowd gathering around him. Then a pulpit was set for him to sit on and watch the pilgrims performing Hajj. There he sat while the noblemen of Damascus spread all around him. He was looking at the people, when Imam Zain Al-'Abidin ibn 'Ali ibn Al-Hussain (‘a) (who was famous for his handsome looks and who was undoubtedly the best person of his time) entered the mosque. He wanted to kiss the Hajar Al-Aswad too. When he moved toward it, people set aside, making room for him to kiss the black stone. A person from Damascus asked: who is this person for whom the people feel so much respect and honour? Hashim was afraid that if he told the truth, the people of Damascus would become inspired by Imam Sajjad (‘a) and as a result would be on his side. So he said: I do not know him! Farazdaq who was also present there, said: I know him. The person from Damascus asked him: Oh, father of Faraas! Who is that person? Farazdaq answered him and praised Imam Sajjad (‘a) in the following verses:

"He is the one whose footsteps are known by the land of Batha. He is the person who is well known by the holy Ka'bah and the holy shrines."

"He is the son of the best servants of Allah; and he is so very pure, pious and an outstanding person."

"When the people of Quraish see him, every one from amongst them says: he is the peak of greatness."

"He is the offspring of the holy Prophet (s), and all the elements of his essence are purified."

"If you do not know him, then you must know that he is the son of Fatimah (‘a); Fatimah whose father was the last of all the prophets (s)."[1]

"He is the one who has been made respectful by Allah Almighty from the very first day of his birth; and the letters of his greatness have been written by Allah the Exalted on the Divine Memory."

"If you say you do not know anything about him, it will not cause him to lose his value, because the person you intend to show your unawareness about, is known by every Arab and non- Arab."

"Indeed, he belongs to that particular group whose respect and love is the very religion, and enmity towards is nothing but blasphemy; as well as being their friends is the only way to success."

"If the people of piety are counted, this great family will be their leaders; and if someone asks about the best persons of the earth, there would be no names other than theirs."

"In all the creatures Allah Almighty has created, there is no one who does not owe the blessings of this family. And this is what makes this family superior to other families on Earth."

"Whosoever has a belief in Allah should accept their rights because every Ummah has reached Allah's religion through the channel of this holy Household (‘a)."[2]

When Hashim heard this elegy, he became so angry that he ordered that Farazdaq should be taken to the prison and, thus, he was put in jail for his verses. After hearing this, Imam Sajjad (‘a) sent an amount of twelve thousand Dirhams, but Farazdaq did not accept the money. He just said: *"I praised Imam Zain Al-'Abidin (‘a) for nothing else but*

1. A poem which is in many Historical books and literature, Ibn Khallikan, **Wafayat Al-A'yan** 6:96; Shaykh Al-Mufid, **Kitab Al-Irshad** 2:150-151.
2. This is a very lengthy elegy which has been mentioned in many historical books. Refer to: ibn Khalqan, **Wafiyat Al-A'ayan** 6:96; Shaykh Al-Mufid, **Kitab Al-Irshad** 2:150-151; narrated from Muammad ibn Ismail ibn Ja'afar Sadiq (‘a). One can also refer to the other reference books mentioned in the first part of this book.

the pleasure of Allah." Imam Sajjad (‘a) replied: *"We are the family who if once gives something, never takes it back."*

When Farazdaq heard these words, he accepted the money Imam Sajjad (‘a) sent to him.

This account tells us about how famous Imam Sajjad (‘a) was among the people and to what extent people respected him! This respect and love for Imam Sajjad (‘a) could also be seen during the time of pilgrimage and in the most holy places like the Ka'abah; a place which is for prayer! People accepted him as their real leader; a leader who made them aware of truth and showed them the path of righteousness so that they could perform their religious deeds without any hesitation and pressure. As they were fully aware of the enmity of the Umayyad dynasty to the holy Household (‘a), they also knew what punishment they would face if they came out officially on the side of the holy Household (‘a).

Imam Sajjad's (‘a) scientific activities brought very successful results. The mosque of the holy Prophet (‘a) and Imam 'Ali's (‘a) home became centres of knowledge and science for thirty five long years which equalize the period of Imam Sajjad's (‘a) Imamah. The Imam (‘a) attracted every person who was eager to know something about any branch of Islamic knowledge, not only in Makkah and Madinah, but in the entire Islamic world. Thus, he was successful in developing an intellectual school of thought, with all outstanding qualities, to help people expand in intellect as regards hadiths and jurisprudential problems.

While Imam Sajjad (‘a) was collecting his troops (the groups of intellectuals, religious jurisprudents etc.) and preparing them, there was great danger ahead of him due to the loss of power from the Shi'ahs after the martyrdom of Imam Hussain (‘a). To reach the abovementioned targets, the Imam's only option was to, mentally and psychologically, prepare the people, because this was the only way to awaken their hopes and warn them against the brutal government.

Imam Sajjad (‘a) slowly but steadily brought changes, and through his actions, he helped the Shi'ahs regain their lost position and so they were fully prepared by the Imam's (‘a) powerful, correct, serious and wise planning.

Imam (‘a) had a particular way of jihad against the government of his time, which was suitable for the situation he was in; which are discussed in these lines:

An intellectual and contemplative struggle

It is clear that, for every true political movement, correct thought is necessary. Appropriate arrangements should be undertaken to bring awareness regarding incidents taking place around the victims. People should also be made aware of their problems as well as their responsibilities because in such conditions what is most needed by them is to rise against corruption and unfair rulings and regulations. History witnesses that these corrupt and unfair rules and governments had long prevented people from learning the real teachings of Islam.

Imam Zain Al-'Abidin (‘a) played a vital role with regard to this field. This becomes clearer when we come to know about the suppression of hadiths by the government of that time.[1]Imam Sajjad (‘a) established orders in relation to the collection of hadiths and encouraged those who wanted to learn them. During his lifetime, not only did he, himself, act according to the Sunnah of the Prophet (s), but he also encouraged others to do so. It is narrated from him that he said: "*The greatest deed is the one done according to the Sunnah, no matter how small the action is.*"[2]

Calling people towards Islam was among the most important religious responsibilities which Imam Sajjad (‘a) had to fulfil in his era; a period during which the rulers tried their best to destroy the roots of truth, reflected by the interpreters and memorizers of the holy Qur'an. The Imam's (‘a) great efforts in this field are illustrated in his words: *"Be with the holy Book of Allah, because Allah Almighty has made His Heavens with golden and silver bricks for which, instead of water, saffron and musk have been used in its clay. Its gravel stones are all made of corals. Its degrees equal the number of verses of the holy Qur'an. He, who is the person of the holy Book, shall be told: recite the holy Book and rise. Whoever enters paradise by reciting the*

1. The prevention of Hadiths both on written and oral level started soon after the Prophet‘s (s) demise.
2. **Al-Mahasin** /hadith 221 number 133; Shaykh Al-Kulayni, **Al-Kafi** 1:70.

holy Book of Allah will gain such honour and rank above which will be that of the prophets' and truthful ones'."[1]

The Imam (‘a) often said:

"If all the people of the east and the west die, I will feel no fear if the Book of Allah is with me."[2]

Imam Sajjad (‘a) continued to show great respect for the Qur'an in many ways. He had the most beautiful voice when he recited the verses of the holy Qur'an among the people.[3] His sole aim, while interpreting the verses of the Qur'an, was to lead society towards the path of righteousness. [4]

To strengthen his rules based on the oneness of Allah, which had great suitability with correct thinking and had the power to stop deviational thoughts, Imam Sajjad's (‘a) efforts were appreciable. One of the examples was against social brutality. Oppression was rife and being forcefully applied against the people of the society and time by the ruling parties, so that they could achieve their own means, goals and targets. After the caliphs gained success in preventing the people from taking action against them, while uttering no harsh words against their corrupted government, they made further plans to enslave their subjects' minds rendering them incapable of thinking negative thoughts against them and their government. In order to do this, they propagated deviational ideologies and beliefs among the people. They also imposed oppression in an attempt to reach their desired goal. It has already been explained, when Ibn Ziad faced Imam Sajjad (‘a), he tried to explain the martyrdom of Imam Hussain (‘a) as the will of Allah; however, Imam Sajjad (‘a) rejected what he was said by recitation of the following Qur'anic verse:

"Allah takes the souls at the time of their death."

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1. **Tafsir Al-Burhan** 3:156; **Tafsir Al-Qummi** 2:259.
2. Al-Majlisi, **Bihar Al-Anwar** 46:107; Shaykh Al-Kulayni, **Al-Kafi** 2:602, **Tafsir Al-'Ayashi** 1:23.
3. Al-Majlisi, **Bihar Al-Anwar** 70:5 Hadith 45; Shaykh Al-Kulayni, **Al-Kafi** 2:616; **Mustatrafat Al-Sara'ir** p. 206.
4. **Al-Ihtijaj by Al-Tabarsi** 312-319.

By reciting the abovementioned Qur'anic verse, the Imam (‘a) manifested his rising against the wrong ideas and disbelief of the ruling party. Moreover, by speaking about "taking of soul", the Imam (‘a) wanted to clarify and make known to the people that human souls belong to Allah when they are taken by him in the time of their natural death. No one has the right to kill or martyr them before the time of their natural death.

When the Imam (‘a) was asked the question: Are the difficulties faced by the people something fixed for them from Allah Almighty, or are they the fruit of the wrong deeds and decisions they, themselves, make? He said: *"The link between the humans' deeds and Divine decree is like their bodies'… and Allah the Exalted always helps in such a time."*

Then he said:

"You must know that the cruellest person is someone who thinks of his cruelty as justice and thinks of the justice done by someone else as cruelty."[1]

This is how Imam Sajjad (‘a) raised his sword of disagreement against the deviational ideologies of likening and manifestation.[2]

As far as Imam Sajjad's (‘a) Imamah and religious guardianship is concerned, he never dissimulated it. He always propagated the words about his guardianship very clearly and without any fear. There are a large number of Hadiths which guarantee the truth of this statement. For example:

"We are the Muslims' leaders, the Divine Proofs for all of them, the leaders of the true believers, the commanders of those whose foreheads shine brightly with the light of faith [the best among the people of the paradise]; and we are the only commanders of the believers. As the stars are the symbol of peace and tranquillity for the heavens, we are the symbol of peace for the people of the earth. If none of us [the Imams (‘a)] remain on the earth, the earth will swallow all the people living on it. The earth does not remain empty

1. **Tawhid Al-Saduq** p. 366
2. **Kashf Al-Gummah** 2:89.

for a single moment from Divine Proof, from the very first day it was created by Allah the Exalted. This is another discussion about whether the mentioned Divine Proof has been seen and known or unseen and unknown. It will be the same till the Day of Judgment; otherwise, the act of worshiping only one Allah will be finished."[1]

Abul Minhal Nasr ibn Aus Tai says: 'Ali ibn Al-Hussain (‘a) asked me: *"who are the people attracted by?"* I respectfully replied: They have no particular attraction towards a particular person and have a variable attraction. The Imam (‘a) said: *"Call them to come towards me."*[2]

Abu Khalid Kabuly said to the Imam (‘a): "Oh, my Lord! Let me know about how many Imams (‘a) will appear after you? Imam (‘a) said: "Eight people, because the number of all the Imams (‘a) is twelve equalizing the number of Bani Israil's tribes. Three of the twelve people have passed from the world. I am the fourth. And there will come eight other Imams (‘a) after me and they will all be from amongst my offspring."[3]

If people leave the holy Household (‘a) and cease to favour them, it would not only cause the holy Household (‘a) to have no share in government, but the people themselves will also remain in darkness, having no knowledge about their religion, Islam; a religion whose rules can only be clarified by the holy members of the Household (‘a). An Imam (‘a) is not only a qualified person for political and administrative problems, he is also the true origin of understanding the final Divine religion, Islam; and he is the person who should be consulted for the explanation of the religious problems of the Muslims.

The vindictive rulers not only prevented the members of the Household (‘a) from taking part in politics, but also tried hard to prove they were not the true religious leaders of the Muslims; and in this way, they compelled the people to leave them alone and join their

1. **Amali** Al-Tusi, 253; **Al-Ihtijaj** for Al-Tabarsi, 2:48.
2. Ibn ʿAsakir, **Tarikh Madinat Dimashq** 41:365; **Sharh Ihqaq Al-Haqq** 28:4.
3. **Kifayat Al-Athar** pp. 236-237; **Jami’ Ahadith Al-Shi’ah** pp. 26-38.

own brutal ruling party. Thus, one of the responsibilities of the holy Household (‘a) was to bring about awareness of Islamic thought and teaching amongst the people. Imam Sajjad (‘a) played a very important role in his. When a person came to him, seeking advice on a religious problem and disagreed with the Imam (‘a) about the answer, Imam (‘a) said to him:

"If you had come with me, I would show you the footsteps of Gabriel in my living room, and then you would come to know that there is no one superior to us with regard to the traditions!"[1]

Then he added:

"The Divine Religion, Islam, cannot be approached with the help of incomplete intellect, rejected theories and corrupted imaginations; the only way to overcome this is to bow in front of Him and us. Thus, whosoever believes in Islam should come and swear his allegiance to us and whoever has followed our rules, he will find the right path. On the other hand, he, who has followed his own imagination and opinion, has met his devastation. He, who doubts about whatever we say, has unknowingly doubted about Allah, who has created "the Beginning" (the first Surat of the holy Qur'an)."[2]

Educational, Social and Practical Jihad

The greatest target of the Divine leaders is to bring necessary rectification among human society; rectifications, based on Divine instruction. To reach this goal, a Divine leader must be very strong, in order to bear all the difficulties and hardships, of which he must face before reaching his destiny.

1. He should train a generation from amongst the believers according to the Islamic teachings, based on morals and beliefs, so they will be his friends and companions on the way to his divine goal.

2. Despite all the eminence he has, he should also play his role and personally participate in all necessary actions with other people. He should, also, personally face the oppressors (who are nothing but the

1. **Nuzhat Al-Nazir** p. 94; Al-Majlisi, **Bihar Al-Anwar** 75:161.
2. **Ikmal Al-Din wa Tamam Al-Ni'mah** p. 324, chapter31/Hadith 9.

symbol of devils on earth) and preach Islamic teaching without fearing them.

3. He should rise up against all the evils propagated in the Islamic society by the oppressors to weaken social forces, empty the society from every kind of 'plus point' obstacle, which societies are attracted to, serving as a barrier from truth and goodness.

Imam Sajjad (‘a) played his role very well in the three abovementioned fields. Considering all the severe punishments and death penalties issued by the Umayyads to those who opposed them, the Imam (‘a) became the greatest divine reformist of his time.

The clearest aspect of the Imam's (‘a) practical activities can be examined in the following with regard to his manners:

1. Morals and Training-On the Level of the Muslim Ummah and the Followers of the Holy Household (‘a)

Imam Sajjad (‘a) was the greatest example of Muhammad's (s) morals. He showed the good character of the holy Prophet (s) in his personal, as well as social behaviour with all the creatures of the world.

Imam Sajjad (‘a) was a great example of a very experienced Islamic leader who had comprehensive knowledge, originality, power of attraction and a way of drawing hearts towards himself. He was a person with the potential to elevate society and he had the ability to solve all their problems, providing them with complete peace and tranquillity.

An excellent example of this, is the passion Imam Sajjad (‘a) showed during the event of Karbala against Yazid's army.

His steadiness, which he displayed as a true Muslim, in all his political and social undertakings gives an example of his manner.

Another positive aspect of Imam Sajjad (‘a) character was his zeal for helping the poor believers, widows and orphans. This was known by all the people of that era.

Imam Sajjad (‘a) also felt great sorrow for slaves, relatives and even for his enemies; and this has been narrated by so many persons, from amongst both his friends and enemies.

There are many books which tell about his piety and Allah- fearing qualities. According to these books, he showed his awe and fear of Allah on all occasions and this is why he was given the nickname of "Zain Al-'Abidin" (the beautification of all the pious ones) as well as "Sarvar us- Saajidin" (the leader of those who prostrate). We discussed this in former sections, and will continue to illustrate examples in subsequent chapters.

2. Rectification of governmental Affairs

According to some historians, after the event of Karbala, the sons of Imam Hussain (‘a) withdrew from politics leaving it for others, and chose piety and fear of Allah for themselves.[1] They provided proofs taken from Imam Sajjad's (‘a) life and claimed that the Imam (‘a) had established his religious activities in society. It seemed that these people were ignorant to the meaning of leadership, merely entrenched in politics in rising against oppressors, of which Imam Hussain (‘a) had achieved on the battlefield of Karbala. They failed to see the excitement amongst the members of the holy Household (‘a) in rising against the cruel government of that time. Therefore, their findings were not totally correct.

However, it cannot be said that, after reading about the lives of the holy Household (‘a), with stories so full of positive and continuous activities, with regards to politics, the abovementioned proposal can be proved as being false and untrue.

The vast relationship of Imam Sajjad (‘a) with the Islamic Ummah and its leadership can be highlighted. This association did not develop solely because Imam Sajjad (‘a) was the offspring of the holy Prophet (s); it also occurred as the result of the efforts made by the Imam (‘a), himself, even though he was unable to do a great deal on a governmental level, as he lacked this authority. It is also a fact that a nation does not allow every person to lead it. Therefore, Imam Sajjad (‘a) could not have become the leader of his nation, without having inspired the people and attracted them towards him. After much struggle, the Imam (‘a) succeeded in making the people his

1. Nashat Al-Shi'ah wa Tashayyu' for Shahid Sayyid Muammad Baqir Al-Sadr.

companions, helping to solve their problems, with the help of his prophetic mission.

The people were not fully aware of the separation of religion and politics during the time of Imam Sajjad (‘a) and all steps carried out by the Imam (‘a) were the result of his political actions. We can observe the political interference in the Imam's (‘a) actions when studying his life. The traditions related to Imam Sajjad (‘a) show that he had great control over politics, took part in political discussion, followed the political progresses and clearly stated his views against the corruption, which the Islamic Ummah were passing through. Here we mention a few examples:

1. Abdullah ibn Hasan says: "After Isha prayer, Imam 'Ali ibn Al-Hussain (‘a) sat in the mosque with Arwa ibn Zubair and talked on different topics. I also joined them. One night, the oppression of the Umayyads and ways of surviving it were points of discussion. Arwa asked Imam Sajjad (‘a): "Oh, 'Ali (‘a) whoever leaves the oppressors, Allah knows better about his feeling of dislike with regard to the tyranny done by the persecutors. Thus, if someone leaves them and goes at a place about a mile (two kilometers) far from them, it is hoped that when Allah Almighty punishes them, he would remain safe and suffering no harm."

Abdullah ibn Hussain says: "After that night, Arwa left the city and went to live at another place, named Aqeeq. I also left that place and went to live in another place named Saviqa."[1]

But we can observe that the Imam did not leave the city and preferred to remain in Madinah. He passed all his life in that particular city because, according to him, if he left the city it would be tantamount to an escape from the political war, allowing the cruel oppressors to rule the roost.[2]

It is also possible that Arwa ibn Zubair (who was from amongst the enemies of the holy Household (‘a)[3] offered this strategy himself, or took the idea from the Umayyad government to encourage the

1. Ibn ʿAsakir, **Tarikh Madinat Dimashq** 40:278.
2. **Jihad Imam Sajjad (‘a)** p. 154.
3. **Tanqih Al-Maqal** 2:251.

Imam (‘a) to leave the city and thus in this way, indeed, leave the political and social fields. But the Imam (‘a) did not pay much attention to this trick and continued his struggle against the oppressive government.

2. There is a tradition in which Imam Sajjad (‘a) says:

"Indeed, supremacy has been given to stupidity over intellect, evil over goodness, curse over blessing, ignorance over wisdom, anxiety over passion, encroachment over soft- heartedness, starvation over fertility, hardships over luxuries and ease, attraction towards the mean world over preventing it, polluted impure families over nobles families, and the salt marsh over fertile lands. Thus, seek the shelter of Allah after this dominance which is nothing but the beginning of a life of hardships and dangers."[1]

The most important keyword of this tradition is the word 'government', which shows the domination and victory of evil over goodness. Domination and victory are the two very important elements in the formation of a ruling government. The Imam (‘a), in this tradition, has talked about the incompetence of the government, alongside other natural facts he wished to reform.

Dear friends! Which was the family oppressed by the Umayyads in the time of Imam Sajjad (‘a)? What is the meaning of seeking Allah's shelter other than rejecting the government of his time? Can anyone imagine a more powerful political personality other than Imam Sajjad (‘a), keeping in mind all the conditions he was living in?

Moreover, who can make such successful plans under the mentioned circumstances other than Imam Sajjad (‘a)? Thus, can it be said that a person who is no longer interested in politics carry out such actions?

3. His Struggle against Corruption

War against corruption is another important part of all necessary actions that have to be performed by a reformist. Imam Sajjad (‘a) played a vital role in this field.

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1. Ibn ʿAsakir, **Tarikh Madinat Dimashq** 41:410; **Mukhtasar** of Ibn Manzur, 17:255.

The period in (which Imam Sajjad (‘a) lived) had its own social problems. Certainly, it is possible that these problems can be observed in other eras, too. However, in the time of Imam Sajjad (‘a), the mentioned problems were observed more widely than earlier or later periods. Imam Sajjad (‘a) treated all the problems with his own particular method. Such actions show that Imam Sajjad (‘a) depended on his own beliefs and ideas instead of following another person of his time. The most important problems at the time were 'poverty', 'slavery' and 'slave selling', all of which will be discussed in future chapters.

CHAPTER FOUR
EXTRAORDINARY DETAILS OF IMAM SAJJAD'S (‘A) LIFE

One may find unique features in Imam Zain Al-'Abidin's (‘a) life. These aspects are also evident in his noble ancestor's lives. However, since these characteristics expanded and contrasted during his lifetime, it becomes necessary for us to clarify them concerning him more than the other Imams (‘a).

1. Worship

2. Prayer

3. Weeping

4. Releasing of slaves

It can be seen that all of these great men's lives were praiseworthy, but in Imam Zain Al-'Abidin (‘a) we find more clarity and light, showing that he has been the best one in each of those characteristics.

1. Worship in Imam Sajjad's (‘a) Life

All descriptions of Imam Sajjad (‘a) centre on him being the most pious of men, with the greatest obedience to Allah. No one can compare a greater man than he in terms of his dedication to worship and prayer. Because of this, he was the only one in Islamic history famed for being known as Zain Al-'Abidin and Sayid Al-sajjadin.

His worship comes from his sincere faith in Allah and his knowledge of divine essence rather than fear of hell or expectation of the heavens. He is essentially unique in this field, as was his grandfather Amir almomenin (‘a), superior mystic and leader of the righteous, who declared his elevated devotion to Allah.

Amir almomenin 'Ali (‘a) stated: "I am not like a slave who obeys his masters because of the benefit he attends; I obey Allah, and reward is

the only thing I want, nothing else; or like slaves in fear of their Lord; if there is no torture there would be no obedience."

Here, someone in the audience objected, asking, "Why do you worship Allah?" The Imam (‘a) replied in pure faith: "I worship him because he sent us blessings and because he deserves worshiping."[1]

Imam Sajjad's (‘a) heart was full of Allah's love and all his senses were under Allah's love and he constantly worshiped Allah. Some people asked his servant about his worship. She said: *"Should I tell you the complete version or in short?" "In short"*, they answered. *"I never spread tablecloths for him nor prepared his bed."*[2]

Imam Zain Al 'Abidin (‘a) fasted most of the days of his life and spent the nights worshiping. Sometimes he was saying prayers and sometimes he talked to Allah in private.

2. Imam Sajjad's (‘a) Worship

Ablution
The internal condition of ablution is being clear and chaste from sins and a preparation to say prayer. Imam Sajjad (‘a) was always in ablution. He was said to be humble when taking ablution and his face had a yellowish hue. His family asked: *"Why do you change when doing this?"* The Imam (‘a) answered: *"Do you know who you are standing in front of?"*[3]

Prayer
Traditional quote: saying prayer is a means of flying for a believer and a way for the righteous to come close to Allah. This was one of the most inner tensions for Imam Sajjad (‘a) and he accepted this as the only way to reach closer to Allah. When rising to stand for prayer his body would tremble. They asked the cause. He stated: *"Do you know who you stand in front of and who you talk to?"*[4] He would also carry out special actions whilst saying the prayer.

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1. **Tafsir Al-Imam Hasan Al-'Askari** p. 328.
2. **Al-Khisal** p. 518; Shaykh Al-Saduq, **‘Ilal Al-Shara’i** 1:232.
3. **Nihayat Al-Arb** 21:326; **Siart A'alam Al-Nubala'** 4:238.
4. **Al-Khisal** 2:620; **Tabaqat Al-kubra** 5:216; **Tahdhib Al-Kamal** 20:390.

A. Wearing perfume: he had a small bottle of perfume in his prayer mat and whenever he stood for prayer, he used it.[1]

B. Wearing woollen cloths: Imam Sajjad used to put on thick woollen clothes as a sign of humility and humbleness in front of Almighty God.[2]

C. His humility: Imam Sajjad (‘a), while saying the prayer, was an example of the material life rising towards Allah. He would even forget himself and became impervious to his surroundings; his heart was close to Allah, even to this extent; and was free of everything else. It is said traditionally in regards to his prayer that Imam Sajjad's (‘a) face changed when he said the prayer and his entire body trembled out of fear of Allah.

When he stood in prayer you would think he was a despised slave in front a great king. It was as though it was the last time for him to say the prayer, seeing him behave in this way and that there would be no more chances.[3]

Imam Baqir (‘a) likened his humble father - 'Ali Ibn Hussain (‘a), when in prayer, to the trunk of a tree with the occasional breeze rustling its leaves.[4] Abban Ibn Taghlab told Imam Sadiq (‘a) of the quality of Imam Sajjad's (‘a) prayer. *"When I saw 'Ali Ibn Hussain (‘a) stand for prayer, the colour of his face changed."* Imam Sadiq (‘a) stated*: "I swear 'Ali Ibn Hussain knew who he was standing in front of."*[5] Manifestation of Imam Sajjad's (‘a) humility in saying the prayer was that he did not finish his prostration by the time he was drenched in sweat.[6] He was wet from crying and weeping to the extent that you would think they had pushed him into water.[7] Hamze Thumaly said: *"I saw Imam Sajjad (‘a) had fallen down and he did not make that in order. After he finished his prayer I asked*

1. Al-Majlisi, **Bihar Al-Anwar** 46:58.
2. Al-Majlisi, **Bihar Al-Anwar** 46:58.
3. **Ayat Imam Zain Al-’Abidin (‘a)** p. 190.
4. **Wasa’il Al-Shi’ah** 4:685; Shaykh Al-Kulayni, **Al-Kafi** 3:300.
5. Shaykh Al-Saduq, **‘Ilal Al-Shara’i** 1:231; **Wasa’il Al-Shi’ah** 5:474.
6. **Tahthib Al-Ahkam** 2:286/Hadith 1145.
7. Al-Majlisi, **Bihar Al-Anwar** 46:61; **Al-Khisal** p. 487.

Imam (‘a) the cause. He said, "Woe to you! Don't you know who I was standing in front of? Those parts of your prayer are accepted that in your heart you just think of Allah and you pray."[1]

D. Praying a thousand Raka'ahs: All biography writers agree that every day and night Imam Sajjad (‘a) performed a thousand prayers.[2] He had five hundred date palms and said prayers at the foot of every one of them.[3] Because of the great number of prayers he did, all parts of prostration on his body (like forehead and knees) were wounded. Those places resembled camels' knees. Every year the patches would shed from his knees and he would collect them in a pack. After he died they buried it with him. [4]

E. Profuse prostration: According to authenticated traditions, prostration is when man is in his closest position to Allah. On account of his humility and prevalent protestations, Imam Sajjad (‘a) spent a lot of time prostrating to Allah. They narrate that, once the Imam went into a desert, and one of his servants saw him prostrating on a hard stone. The servant heard the Imam saying his prayer recitation a thousand times: I confess there is no Allah but Allah, a truthful confession which there is no Allah but Allah a confession from servitude that there is no Allah but Allah, a confession from truth and reality.[5]

In a thanksgiving prostration which he always did a hundred times, he would say, "Oh, my Lord, you sent us endless blessings, which no one can count and your donation is ever continuing; Allah is Generous, Allah is Great."[6]

F. Profuse praising: Imam Sajjad (‘a) was always praying recitation and most of the time he was praising Allah: "Immaculate is Allah that His light brightens every darkness, immaculate is Allah who

1. Shaykh Al-Saduq, **'Ilal Al-Shara'i** 88; Al-Majlisi, **Bihar Al-Anwar** 46:61.
2. **Tahdhib Al-Tahdhib** 7:306; **Nor Al-Absar** 136; **Al-Ithaf Bi-hob Al-Ashraf** p. 49.
3. Al-Majlisi, **Bihar Al-Anwar** 46:61; **Al-Khisal** p. 487.
4. **Al-Khisal**, p. 488.
5. **Wasa'il Al-Shi'ah** 3:282; **Al-Sahifah Al-Sajjadiyyah** p. 531
6. **Wasa'il Al-Shi'ah** 7:17.

empowered everything from his Power, immaculate is Allah who put the spirit of servants between them and Him as a curtain. Thank Him who is immaculate."[1]

G. Constantly performing night prayer: One of the recommendations Imam Sajjad (‘a) continued with until the end of his life, even during travel and sickness, was the night prayer.

H. His prayer after night prayer: When Imam Sajjad (‘a) finished his night prayers, he would then pray the special prayer offered by the purified Imams (‘a). A part of this prayer is as follows:

'Oh God,
Oh possessor of kingdom,
Perpetual in everlastingness,
Authority invincible without armies or helpers,
Might abiding through aeons past,
Years gone by,
Times and days elapsed!
Thy authority is mighty,
With a might that knows no bounds by being first,
Nor utmost end by being last!
Thy kingdom towers high with a towering,
Before which all things fall down without reaching its term;
The least of it which thou hast kept to thyself is not reached,
By the furthest description of the describers!
Attributes go astray in thee,
Descriptions fall apart below thee,
The subtlest of imaginations are bewildered,
By thy magnificence!
So art thou:
God, the first in thy firstness,
And so art thou everlastingly.

1. **Da’wat Al-Qulub Al-Rawandi** 34; **Al-Sahifah Al-Sajjadiyyah** 25.

Thou dost not pass away.
But i am the slave,
Feeble in works,
Immense in hopes.
The tying links are outside my hand,
Except what is tied by thy mercy;
The bonds of hopes have been cut away from me,
Except the pardon to which i hold fast.
Little on my part is,
The obedience toward thee upon which i count,
And great against me,
The disobedience toward thee to which i have reverted.
But pardoning thy slave will not constrain thee,
Even if he be bad,
So pardon me!
Oh God, I seek refuge in Thee,
From the Fire,
Through which Thou art harsh,
Toward him who disobeys Thee,
And by which Thou hast threatened,
Him who turns away from Thy good pleasure;
From the Fire,
Whose light is darkness,
Whose ease is pain,
And whose far is near;
From the Fire,
Parts of which devour parts,
And parts of which leap upon parts;
From the Fire which,
Leaves bones decayed,
And lets its people drink boiling water;
From the Fire which,

'Does not spare him who pleads to it,'
Has no mercy on him who seeks sympathy from it,
And has no power to relieve him,
Who humbles himself before it,
And yields himself to it;
It meets its inhabitants with the hottest that it possesses:
Painful punishment and intense noxiousness.'[1]

Imam Sajjad (‘a) was weakened and thin because of the great amount of worship he was doing. He was so tired and weak that even the wind could move him right and left.

His son, Abdullah, says: *"When my father finished his night prayer he crept to his bed from the fierceness of weakness he was enduring."*[2] His family and his friends talked to him in sympathy about his extra worshiping but he insisted he would continue until the time he joined his ancestors. Once, one of his sons asked him, *"How much do you pray, father?"* He stated: *"I'm catching my Lord's love this way."*[3] Jabir Ibn Abdullah Ansary told the Imam (‘a), *"Oh, son of the Prophet (s), you know that Allah has created the heavens just for you and your followers and hell for your enemies, so why do you put yourself in trouble this way?"* The Imam (‘a) replied: *"You, the Prophet's (s) disciples, don't you know that Allah has forgiven all the Prophet's (s) sins from the first, till the last but he, the Prophet (s) insisted on obeying and worshipping Allah. He worshiped so much that his shin swelled. This question was asked of the Prophet (s) as well, "As Allah has forgiven your present and past sins, why do you worship this much? The Prophet (s) stated: shouldn't I be a thankful servant?"* Jabir said in response: *"I hope Allah keeps you alive because you are from a family which repels misfortune, attracts wonders and rain because of your existence."* Imam Sajjad (‘a) stated:

1. **Al-Sahifah Al-Sajjadiyyah prayer** no.32.
2. Al-Majlisi, **Bihar Al-Anwar** 46:99.
3. Al-Majlisi, **Bihar Al-Anwar** 46:99; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:294.

I will *continue my father's path and my grandfather's until the time I will join them."*[1]

His Fasting

Most of his life Imam Sajjad (‘a) was fasting. When they asked his servant about his worship, she said, "I never opened the dining cloth for him during the day. He loved fasting and encouraged others to do so, too." These words are his: "And Allah sends angels to protect the fasters."[2] He was fasting all the year except Fetr iid - the first day of the month following Ramadan- or some would say he may have religious problems. In holy Ramadan he was in a different manner. He did not leave any recommended actions. His words only asked for forgiveness from Allah and he presented praises to Allah at the time of breaking the fast- Eftar.

"Oh, my Allah, you will do what you are willing to do." He was happy when Ramadan started, welcomed it and was waiting for it. He said this prayer at beginning of Ramadan:

Praise belongs to God who guided us to His praise,
And placed us among the people of praise,
That we might be among the thankful for His beneficence,
And that He might recompense us for that,
With the recompense of the good- doers!
And praise belongs to God who,
Showed favour to us through His religion,
Singled us out for His creed,
And directed us onto the roads of His beneficence,
In order that through His kindness we might travel upon them,
To His good pleasure,
A praise which He will accept from us,
And through which He will be pleased with us!

1. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:289-290.
2. **Da'awat by Al-Rawandi** 4.

And praise belongs to God who appointed among those roads His month,
The month of Ramadan,
The month of fasting,
The month of submission,
The month of purity,
The month of putting to test,
The month of standing in prayer,
In which the Qur'an was sent down as guidance to the people,
And as clear signs of the Guidance and the Separator!
He clarified its excellence over other months,
By the many sacred things and well- known excellencies,
Which He placed therein,
For He made unlawful in it what He declared lawful in others,
To magnify it,
He prohibited foods and drinks in it,
To honour it,
And He appointed for it a clear time which He,
(majestic and mighty is He)
Allows not to be set forward
And accepts not to be placed behind.
Then He made one of its nights surpass the nights,
of a thousand months,
And named it the Night of Decree;
In it the angels and the Spirit descend,
By the leave of their Lord upon every command,
A peace,
Constant in blessings,
Until the rising of the dawn,
Upon whomsoever He will of His servants,
According to the decision He has made firm.
Oh God,

Bless Muhammad and his Household,
Inspire us,
With knowledge of its excellence,
Veneration of its inviolability,
And caution against what Thou hast forbidden within it,
And help us to fast in it,
By our restraining our limbs,
From acts of disobedience toward Thee,
And our employing them,
In that which pleases Thee,
So that we lend not our ears to idle talk,
And hurry not with our eyes to diversion,
We stretch not our hands toward the forbidden,
And stride not with our feet toward the prohibited,
Our bellies hold only what Thou hast made lawful,
And our tongues speak only what Thou,
Hast exemplified,
We undertake nothing but what brings close to,
Thy reward,
And pursue nothing but what protects from,
Thy punishment!
Then rid all of that from the false show of the false showers,
and the fame seeking of the fame seekers,
Lest we associate therein anything with Thee,
Or seek therein any object of desire but Thee!
Oh God,
Fill this month with our worship of Thee,
Adorn its times with our obedience toward Thee,
Help us during its daytime with its fast,
And in its night with prayer and pleading toward Thee,
Humility toward Thee,
And lowliness before Thee,

So that it's daytime may not bear witness,
Against our heedlessness,
Nor its night against our neglect!
Oh God,
Make us like this in the other months and days,
As long as Thou givest us life,
And place us among Thy righteous servants,
Those who shall inherit Paradise,
Therein dwelling forever,
Those who give what they give,
While their hearts quake,
That they are returning to their Lord,
Those who vie in good works,
Outracing to them!
Oh God,
Bless Muhammad and his Household,
In every time, in all moments, and in every state,
To the number that Thou hast blessed whomsoever,
Thou hast blessed,
And to multiples of all that, through multiples,
Which none can count but Thee!
Surely Thou art Accomplisher of what Thou desirest.[1]

In Ramadan, Imam Sajjad (‘a) ordered that a sheep be slaughtered daily and food be prepared from its meat. When the meal was ready, he announced for dishes to be brought. He then he distributed the meat among the poor, widows, and orphans until nothing was left for himself, whereupon he would break his fast with bread and dates.[2] Another benefit of Imam Sajjad (‘a) in the month of Ramadan was freeing slaves. However, his servants and slave were living in ease and relaxation with him and the Imam (‘a) behaved towards them as

1. **Al-Sahifah Al-Sajjadiyyah** prayer no. 44
2. Al-Majlisi, **Bihar Al-Anwar** 46:72.

if they were his children. Whenever Imam Sajjad (‘a) punished a servant because of their mistakes, he noted all their mistakes in a letter and at the end of Ramadan delivered it to them saying; say in a loud voice, "Oh, sons of Imam Hussain (‘a) the same way as you collect our mistakes and it is written in a book, your Allah has written all the sins you have made. There is a book with him that says right and true and nothing is omitted in that book from the smallest to the largest sins and crimes you did. All your performances and actions are there like all that is noted on these pages. In the same way that you are hopeful that Allah will forgive you, forgive us now and do not think of our mistakes. Forgive us in the same way that you want Allah to forgive you and Allah is so merciful. You will find him forgiving and never has he oppressed anyone. Oh, 'Ali Ibn Hussain, in the same way as the letter says what wrong we did and no smallest and the largest is left out, remember your degrading in the presence of Allah, the justified judge who won't oppress the least of anyone. Even if he presented that least, Allah is enough to judge calculate and witness. So pardon and forgive our sins, as Allah pardons and forgives you. You should forgive and disregard if you want to be forgiven and have your sins ignored.[1]

He would say these words while crying, which showed he belonged to Allah, and he implored Allah: Oh, my Lord, you ordered us to forgive whoever oppressed us; we did this so that you do the same with us and because you desire this of which we are under your order. Oh, my Lord, you commanded 'no kicking away any beggars from your door', and now we are poor and beggars at your door asking for your Mercy and for the granting of our needs. Do not disappoint us, why do you desire to grace us! Oh Lord, you are generous, be generous, also, to me. I am a beggar at your door, so if you grant someone something, include me amongst those and do the same for me.

Then he turned his face full of tears to his servants and slave girls saying, in compassion and gentleness, *"I forgive you, will you do the same for me in the case that I had awful behaviour?*

1. *Surat Al-Nur, 24:22.*

Indeed I was a bad and tyrannical lord to you while I, myself, am a servant who has a generous, merciful and just Lord." Here, all of them said in a loud voice: "We forgive you." Imam Sajjad (‘a) told them to say: "Oh, Lord, forgive 'Ali ibn Hussain in the same way that he did for us. Protect him from hell in the same way that he released us from servitude." After their repetition of the sentence, Imam Sajjad (‘a) said: "You can go, which is why I forgave you. I released you hopeful of my release from punishment on the Day of Resurrection." When Ramadan finished and the feast of Fitr came, he gave them copious gifts to meet their needs.[1]

His Prayer

During the dawn throughout the days of Ramadan: Imam Sajjad (‘a) recited a special supplication to Allah while crying. Abuhamze Thumaly narrated this prayer with the result that it has become well known as the Abuhamze Thumaly prayer. This prayer shows how much Imam Sajjad (‘a) depended on Allah. You can also notice advice in this prayer. When you hear it, it protects your spirit and soul from passion and mutiny. This prayer is concise and is said in a clear and plain manner about the humbleness and respect that should be shown in the presence of Allah, something which no one except the Imam (‘a) could declare. This prayer is concerned with the Muslim's righteousness in a great rank. The following is an extract of this holy prayer.

O Allah: Do not discipline me by means of Your punishment, And do not subject me to Your planned strategy. From where do I obtain the bounties, O Lord, while none can be found except with You, And how can I seek salvation while it can be granted by none but You, Neither can the good- doer do without Your help and mercy, nor can the sinful one who offended You (when sinning), and displeased You, by pass the realm of Your power and capacity. Oh my Lord, O my Lord, Oh my Lord. (Repeat until out of breath)

I knew of You by You, and You directed me to You and called me to You, and without You I would not have known what You are. All Praise is for Allah whom I call upon with my needs then He answers

1. Al-Majlisi, **Bihar Al-Anwar** 46:103-105.

me, even though I was slow when He calls upon me. All Praise is for Allah whom I supplicate and He grants me (what I plead for) even though I was stingy when He sought a loan from me.

All Praise is for Allah whom I call upon with my needs whenever I wish, and I entrust Him with my secrets without an intercessor, and He grants me my wishes. All Praise is for Allah whom I do not plead to anyone but Him, for if I pleaded to others, they would not grant me. All Praise is for Allah who dignified me by becoming the Disposer of my affairs, instead of making me rely on others who then would humiliate me. All Praise is for Allah who endeared me even though He is not in need of me. All Praise is for Allah who treats me with clemency, just as if I have no sin. So my Lord is the most praised by me of all, and most worthy of my praise.

O Allah! I find the roads of wishes to You wide open, And the rivers of hope to You vast and running, And counting on Your bountifulness (in times of need) for those who wished You freely accessible, And the gates of prayer to those who are disparate, wide ajar, And I know that You are for those who ask You in the position of answer, And for those who are distressed, You are in a posture of rescue. And in disparately seeking Your generosity and being content with Your judgment, I find it compensating from the rejection of the misers, and more satisfying than the handouts of the selfish. And truly travelling to You is short in duration, and You do not veil Yourself from Your creatures unless their own misdeeds would block them from You. And I have sought You for my wish, and directed my need to You, and I depend on You for my rescue, and I assign my pleading to You by praying to You, doing this while knowing that I am not worthy of Your listening to me nor do I have a right on You to pardon me, but I do so because I trust in Your generosity, and I submit to Your true promise (to answer our prayers) and I take refuge through believing in Your unity, and through my certainty of knowledge about You, that indeed I have no other god or lord but You, only You; there is no partner for You. Oh my Lord! You did say and all of what You say is true and what You promise is unconditional that "Oh (believers) ask Allah of His bounty, for Allah is Merciful towards you", And it is not from Your features,

Oh Lord! I, whenever I thought I was prepared and ready and rose to pray, before Your hands, and confided to You, You cast sleep on me when I prayed, and You prevented me from confiding to You when I confided, Why is it that whenever I felt content about the goodness of my core, and my companionships have neared that of the repentant, a sin would occur and cause my feet to stumble, and deprive me from Your service, Oh my Master, Maybe You have expelled me from Your door, and retired me from Your service, or maybe You observed my disregard of Your right on me and thus distanced me, or maybe You saw me headed away from (Your path) and thus You withdrew me, or maybe You found me to be in the position of the liars so You rejected me, or maybe You saw that I was not grateful of Your rewards so You deprived me, or maybe You observed my absence from the assembly of the scholars and thus put me down, or maybe You found me to be one of the unheeding so You despaired me from Your mercy, or maybe You found me frequenting the assembly of the unfaithful, so between me and them You deserted me, or maybe You did not like to listen to my prayers so You distanced me, or maybe You equated me with my crime and sin, or maybe You punished me for my lack of shyness from You. So if You forgive,

Oh Lord and Cherisher of the worlds. O my Master! Your slave is at Your doorstep. His desperate need has rooted him before Your hands. He knocks on the gate of Your generosity with his prayer, and he solicits Your gracious consideration (in relieving his dilemma) through his hearty anticipation (in You), So please do not turn Your honourable face away from me and accept from me what I plead for, For I have pleaded with this prayer and I am hopeful that You would not turn me down, since I have always known of Your benevolence and mercy.

Oh my Lord! You are the one who is never burdened by the pleas of the beseecher, nor are You ever encumbered in rewarding (Your) grantee, Verily, You are how You describe Yourself and above what we describe. Oh my Lord! I ask You (to grant me) a rewarding patience, a neighboring relief, a true affirmation, and a great reward; I ask You, Oh my Lord, for all the good whether I know of it or not, I

ask You, Oh my Lord, for the best of what Your righteous believers have asked You.[1]

B: His Prayers during the month of Ramadhan

Hence, the holy month of Ramadhan is Allah's great men's feast and Imam Sajjad (‘a) was homesick of its finishing and in farewell of Ramadhan he read this prayer:

Peace be upon thee,
Neighbour in whom
Hearts became tender
And sins became few!
Peace be upon thee,
Helper who aided against Satan,
Companion who made easy the paths of good- doing!
Peace be upon thee –
How many became freedmen of God within thee!
How happy those who observed the respect due to thee!
Peace be upon thee –
How many the sins thou erased!
How many the kinds of faults thou covered over!
Peace be upon thee –
How drawn out wert thou for the sinners!
How awesome wert thou in the hearts of the faithful!
Peace be upon thee,
Month with which no days compete!
Peace be upon thee,
Month which is peace in all affairs!
Peace be upon thee,
Thou whose companionship is not disliked,
Thou whose friendly mixing is not blamed!

1. **Mafatih Al-Jinan**, Abu Hamzah Al-Thumali's pray.

Peace be upon thee,
Just as thou hast entered upon us with blessings
And cleansed us of the defilement of offences!
Peace be upon thee –
Thou art not bid farewell in annoyance
Nor is thy fasting left in weariness!
Peace be upon thee,
Object of seeking before thy time,
Object of sorrow before thy passing!
Peace be upon thee –
How much evil was turned away from us through thee!
How much good flowed upon us because of thee!
Peace be upon thee,
And upon the Night of Decree
Which is better than a thousand months! 190
Peace be upon thee –
How much we craved thee yesterday!
How intensely we shall yearn for thee tomorrow!
Peace be upon thee
And upon thy bounty
Which has now been made unlawful to us
And upon thy blessings gone by
Which have now been stripped away from us![1]

His Hajj

Imam Zain Al-'Abidin (‘a) always encouraged people to perform Hajj ceremonies and stated, "do *Hajj* and *Omre* that keeps your bodies healthy have your daily bread, complete your belief, and Allah will reduce your responsibility to your family and others.[2]

1. **Sahifah Al-Sajjadiyyah** welfare prayer for Ramadan.
2. **Wasa’il Al-Shi’ah** 11:15.

Those who do Hajj ceremonies, their sins are forgiven and paradise is for them. His performances will commence from the beginning and his family and properties are protected.[1]

He also said that whoever tries to perform *Safa* and *Marwah*, angels will intercede for him.[2] When Hajjis were returning Imam Sajjad (‘a) recommended people to hold them dear and told them to take as a good point, when Hajjis are returning from Makkah, go to them and shake their hands before they have done any action to offend, respect them so that Allah divides a part of their reward with you.[3]

Imam Sajjad (‘a), like his father Imam Hussain (‘a) and his uncle Imam Hasan (‘a) went on Hajj by foot and twenty times with his horse; so he compromised his horse travelling that long distance.

Ibrahim Ibn 'Ali says I was with 'Ali Ibn Hussain (‘a) on the Hajj travel, and I noticed his horse moved slowly. The Imam took his stick towards him but he changed his mind and said *"O, of retaliation."*[4]

Whenever Imam Sajjad (‘a) announced he was going to travel on Hajj, scientists and readers of the Qur'an always gathered around his surroundings so that they would be in a position of attaining knowledge, science and courtesy. Sayyed Ibn Mosayyeb says, *"While 'Ali Ibn Hussain (‘a) had not yet left Makkah, other riders would not do so either and we didn't leave Makkah until thousands of others riders were accompanying us."*[5] When the Imam reached Migat –the place of wearing Ehram- he performed the traditions and recommendations of Ehram. When he wanted to fasten Talbih at the time of Ehram, his face changed to yellow and he was anxious that he could not do Talbih. When they asked him, "Why don't you do Talbih?" He stated: I am afraid I say "*Labbeyk*" but I hear "*Labbeyk*" is not yours. (*Labbeyk* in the Arab language means declaring complete readiness to serve somebody. If the Hajji is correct, he gives Allah a positive response with this word but if his saying was not as

1. **Furu' Al-Kafi** 4:252.
2. **Man La Yahduruhu Al-Faqih** 2:208 Hadith 2168.
3. Shaykh Al-Kulayni, **Al-Kafi** 4:264.
4. Ibn Al-Sabbagh, **Al-Fusul Al-Muhimmah** 2:861.
5. **Ayat Imam Zain Al-’Abidin** p. 227.

he performed, he has lied to Allah.) Anyway, he fainted every time he said '*Labbeyk*' because of fear of Allah, and fell off his horse and by the end of the ceremonies he was still in this situation.[1] When he finished the ceremonies regarding *Masjedolharam*, he started saying a prayer under the mercy- pipe. Once, Yamane confronted the Imam in that place and saw that he was saying a prayer and imploring Allah whilst weeping. When the Imam (‘a) finished his prayer, asked him: "I saw you in awe and fear of Allah. I think three factors survive you; the first is that you are the son of the Prophet (s), the second, the intercession of your grandfather, and the third Allah's mercy." But Imam Sajjad (‘a) stated in his response to: "That I am the son of the Prophet (s) will not protect me, why in the Qur'an is it said:

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ﴾

"So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other."[2]

The intercession of my grandfather would also not protect me, as Allah said,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ﴾

"He knows what is before them and what is behind them, and they do not intercede except for him of whom he approves and for fear of him they do not tremble."[3]

And he says about his mercy, Allah's mercy is close to righteousness and I do not know whether I qualify from that or not. Said: "I saw 'Ali Ibn Hussain (‘a) circumambulating the Ka'abah and worshiping and when there was nobody else there, he turned his face skywards and talked to Allah thus: "Lord, stars of your sky are lightening and your

1. **Nihayah Al-Arab** 21:326.
2. *Surat Al-Mu‘minun, 23:101.*
3. *Surat Al-Anbiya‘, 21:28.*

servants' eyes are shut with sleep, but the doors of your blessing is open to whomsoever asks of you. I am here so forgive me and have pity on me and open the Prophet's (s) face towards me on Resurrection Day. He then wept and said: "I swear on your greatness and glory, if I committed a sin, my aim was not in opposing you. I did not doubt your presence at the time of committing sins and I knew you will torture offenders. I did not want to open myself to expose to sin on purpose but my essence deceived me and the cover you spread over my wicked actions prodded me. Now who will rescue me from your torture? If you cut your rope of survival, what rope should I take?"

Then he fell down like prostration and I went close to him took his head on my knee and some drops of mine then fell down upon his face, and he sat up and with a weak sound said: *"who is he that keeps me away from my Allah 's memory?"* said with great humility: *"O son of the Prophet (s), it is me,, you whose father is Hussain Ibn 'Ali (‘a), your mother, Fatimah (‘a), and your grandfather the Messenger of Allah (s) cry and weep this way what about us, the offenders? We should do more than this."*

The Imam (‘a) stated in response to, "Wellaway! Wellaway!, do not talk of my parents and my grandfather because paradise is for whomever worships Him, even if he is a black slave, and hell has been made for offenders, even they are celebrated men of the Quraysh. Have you not heard that Allah states: So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. He swore to Allah that you will not attain benefit if you have not sent good actions before you die and go to the other world."[1]

3. Imam's Prayer on 'Arafat Day

Imam Sajjad was very diligent when it came to making prayers, reading the Qur'an and supplicating to Allah on the day of Arafat. Concerning that particular prayer, it is considered one of the most

1. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:163; Al-Majlisi, **Bihar Al-Anwar** 46:81.

excellent and beneficial of all the prayers which have come from the Ahlul Bayt (‘a):

Praise belongs to God, Lord of the worlds!
Oh God,
To Thee belongs praise!
Originator of the heavens and the earth!
Possessor of majesty and munificence!
Lord of lords!
Object of worship of every worshiper!
Creator of every creature!
Inheritor of all things!
There is nothing like Him,
Knowledge of nothing escapes Him,
He encompasses everything,
And He is watchful over everything.
Thou art God,
There is no god but Thee,
The Unique, the Alone,
The Single, the Isolated.
Thou art God,
There is no god but Thee,
The Generous, the Generously Bestowing,
The All- mighty, the Mightily Exalted,
The Magnificent, the Magnificently Magnified.
Thou art God,
There is no god but Thee,
The All- high, the Sublimely High,
The Strong in prowess.
Thou art God,
There is no god but Thee,
The All- merciful, the All- compassionate,
The All- knowing, the All- wise.

Thou art God,
There is no god but Thee,
The All- hearing, the All- seeing,
The Eternal, the All- aware.
Thou art God,
There is no god but Thee,
The Generous, the Most Generous,
The Everlasting, the Most Everlasting.
Thou art God,
There is no god but Thee,
The First before every one,
The Last after every number.
Thou art God,
There is no god but Thee,
The Close in His highness,
The High in His closeness.
Thou art God,
There is no god but Thee,
Possessor of radiance and glory,
Magnificence and praise.
Thou art God,
There is no god but Thee,
Thou hast brought forth the things without root,
Formed what Thou hast formed without exemplar,
And originated the originated things without limitation.
It is Thou
Who has ordained each thing with an ordination,
Eased each thing with an easing,
And governed everything below Thyself with a governing.
It is Thou
Whom no associate helps with Thy creation,
And no vizier aids in Thy command.

Thou hast no witness and no equal.
It is Thou
Who willed,
And what Thou willed was unfailing,
Who decreed,
And what Thou decreed was just,
Who decided,
And what Thou decided was fair.
It is Thou
Whom place does not contain,
Before whose authority no authority stands up,
And whom no proof or explication can thwart.
It is Thou
Who hast counted everything in numbers,
Appointed for everything a term,
And ordained everything with an ordination.
It is Thou
Before whose selfness imaginations fall short,
Before whose howness understandings have no incapacity,
And the place of whose whereness eyes perceive not.
It is Thou
Who hast no bounds,
Lest Thou be bounded,
Who art not exemplified,
Lest Thou be found,
Who dost not beget,
Lest Thou be begotten.
Glory be to Thee!
Thou hast stretched forth Thy hand with good things,
And from Thy guidance has everything come to be known,
So he who begs from Thee religion or this world,
Will find Thee.

Glory be to Thee!
Whatever passes in Thy knowledge is subjected to Thee,
All below Thy Throne are humbled before Thy mightiness,
And every one of Thy creatures follows Thee in submission.
Glory be to Thee!
Thou art not sensed, nor touched,
Nor felt, nor beguiled,
Nor held back, nor challenged,
Nor kept up with, nor resisted,
Nor deceived, nor circumvented.
Glory be to Thee!
Thy path is smooth ground,
Thy command right guidance,
And Thou art a living, eternal refuge.
Glory be to Thee!
Thy word is decisive,
Thy decree unfailing,
Thy will resolute.
Glory be to Thee!
None can reject Thy wish,
None can change Thy words.
Glory be to Thee,
Outdazzling in signs,
Creator of the heavens,
Author of the spirits!
To Thee belongs praise,
A praise that will be permanent with Thy permanence!
To Thee belongs praise,
A praise everlasting through Thy favour!
To Thee belongs praise,
A praise that will parallel Thy benefaction!
To Thee belongs praise,

A praise that will increase Thy good pleasure!
My Lord,
Bless Muhammad and his Household
With a blessing which will,
Tie together the blessings of
Thy angels, Thy prophets, Thy messengers,
And those who obey Thee,
Comprise the blessings of Thy servants,
Jinn or mankind,
And those worthy of Thy response,
And bring together the blessings,
of every one of the kinds of Thy creatures,
Which Thou hast sown and authored!
My Lord,
Bless Muhammad and his Household,
With a blessing,
Which will encompass every blessing,
Bygone and new!
Bless him and his Household,
With a blessing which,
Is pleasing to Thee,
And everyone below Thee,
And will bring forth with all that,
A blessing,
With which Thou wilt multiply those blessings,
And increase them through the recurrence of days,
With an increasing in multiples,
Which none can count but Thee!
My Lord,
Bless the best of his Household,
Those whom Thou hast,
Chosen for Thy command,

Appointed the treasurers of Thy knowledge,
The guardians of Thy religion,
Thy vicegerents in Thy earth,
And Thy arguments against Thy servants,
Purified from uncleanness and defilement,
Through a purification by Thy desire,
And made the mediation to Thee,
And the road to Thy Garden!
My Lord,
Bless Muhammad and his Household,
With a blessing which,
Makes plentiful Thy gifts and generosity,
Perfects for them Thy bestowals and awards,
And fills out their share of Thy kindly acts and benefits!
My Lord,
Bless him and his Household,
With a blessing,
Whose first has no term,
Whose term has no limit,
And whose last has no utmost end!
My Lord,
Bless them to,
The weight of Thy Throne and all below it,
The amount that fills the heavens and all above them,
The number of Thy earths and all below and between them,
A blessing that will bring them near to Thee in proximity,
Please Thee and them,
And be joined to its likes forever!
Oh God,
Surely Thou hast confirmed Thy religion in all times,
With an Imam whom Thou hast set up,
As a guidepost to Thy servants,

And a lighthouse in Thy lands,
After his cord has been joined to Thy cord!
Thou hast appointed him the means to Thy good pleasure,
Made obeying him obligatory,
Cautioned against disobeying him,
And commanded,
Following his commands,
Abandoning his prohibitions,and that no forward- goer go ahead of him,
Or back-keeper keep back from him! So he is the preservation of the shelter- seekers,
The cave of the faithful, the handhold of the adherents,
And the radiance of the worlds!
Oh God,
So inspire thy guardian to give thanks,
For that in which thou hast favoured him,
Inspire us with the like concerning him,
Grant him an authority from thee to help him, open for him an easy opening,
Aid him with thy mightiest pillar,
Brace up his back,
Strengthen his arm,
Guard him with thine eye,
Defend him with thy safeguarding,
Help him with thine angels,
And assist him with Thy most victorious troops!
Come between me and the enemy who misguides me,
The caprice which ruins me,
And the failing which overcomes me!
Turn not away from me,
With the turning away in wrath,
From one with whom thou art not pleased!

Let me not lose heart in expecting from thee,
Lest i be overcome by despair of thy mercy!
Grant me not that which i cannot endure,
Lest thou weighest me down,
With the surplus of thy love which thou loadest upon me!
Send me not from thy hand,
The sending of him, who possesses no good,
Toward whom thou hast no need,
And who turns not back [to Thee]!
Cast me not with the casting of him who has,
Fallen from the eye of Thy regard,
And been wrapped in degradation from Thee!
Rather take my hand [and save me] from,
The falling of the stumblers,
The disquiet of the deviators,
The slip of those deluded,
And the plight of the perishers!
Release me from that with which Thou hast afflicted,
The ranks of Thy servants and handmaids,
And make me reach the utmost degrees of him,
About whom Thou art concerned,
Towards whom Thou showest favour,
And with whom Thou art pleased,
So that Thou lettest him live as one praiseworthy,
And takest him to Thee as one felicitous!
Collar me with the collar of abstaining from that which,
Makes good deeds fail,
And takes away blessings!
Impart to my heart restraint before,
Ugly works of evil,
And disgraceful misdeeds!
Divert me not,

By that which I cannot reach except through Thee,
From doing that which alone makes Thee pleased with me!
Root out from my heart the love of this vile world,
Which keeps from everything which is with Thee,
Bars from seeking the mediation to Thee,
And distracts from striving for nearness to Thee!
Embellish for me solitude,
In prayer whispered to Thee,
By night and by day!
Give me a preservation which will,
Bring me close to dread of Thee,
Cut me off from committing things made unlawful by Thee,
And spare me from captivation by dreadful sins!
Give me purification from the defilement of disobedience,
Take away from me the filth of offenses,
Dress me in the dress of Thy well- being,
Cloak me in the cloak of Thy release,
Wrap me in Thy ample favours,
And clothe me in Thy bounty and Thy graciousness!
Degrade me not on the day Thou raisest me up to meet Thee,
Disgrace me not before Thy friends,
Make me not forget remembering Thee,
Take not away from me thanking Thee,
But enjoin it upon me in states of inattention,
When the ignorant are heedless of Thy boons,
And inspire me to,
Laud what Thou hast done for me,
And confess to what Thou hast conferred upon me!
Place my beseeching Thee above the beseeching of the beseechers,
And my praise of Thee above the praise of the praisers!
Abandon me not with my neediness for Thee,
Destroy me not for what I have done for Thee,

And slap not my brow with that with which,
Thou slappest the brow of those who contend with Thee,
For I am submitted to Thee.
I know,
That the argument is Thine,
That Thou art closest to bounty,
Most accustomed to beneficence,
Worthy of reverent fear,
And worthy of forgiveness,
That Thou art closer to pardoning,
Than to punishing,
And that Thou art nearer to covering over,
Than to making notorious!
Let me live an agreeable life,
That will tie together what I want,
And reach what I love,
While I not bring what Thou dislikest,
And not commit what Thou hast prohibited;
And make me die the death of him,
Whose light runs before him and on his right hand!
Abase me before Thyself,
And exalt me before Thy creatures,
Lower me when I am alone with Thee,
And raise me among Thy servants,
Free me from need for him who has no need of me,
And increase me in neediness and poverty toward Thee!
Give me refuge from,
The gloating of enemies,
The arrival of affliction,
Lowliness and suffering!
Shield me in what Thou seest from me,
The shielding of him who,

Would have power over violence,
Had he no clemency,
And would seize for misdeeds,
Had he no lack of haste!
When Thou desirest for a people a trial or an evil,
Deliver me from it, for I seek Thy shelter;
And since Thou hast not stood me in the station of disgrace,
In this world of Thine,
Stand me not in such a station,
In the next world of Thine!
Couple for me the beginnings of Thy kindnesses with their ends,
And the ancient of Thy benefits with the freshly risen!
Prolong not my term with a prolonging,
Through which my heart will harden!
Strike me not with a striking,
That will take away my radiance!
Visit me not with,
A meanness that will diminish my worth,
Or a decency that will keep my rank unknown!
Frighten me not,
With a fright by which I will despair,
Or a terror through which I will dread,
But make me,
Stand in awe of Thy threat,
Take precautions against Thy leaving no excuses,
And Thy warning,
And tremble at the recitation of Thy verses!
Fill my night with life by keeping me awake therein for,
Worshipping Thee,
Solitude with vigil for Thee,
Exclusive devotion to reliance upon Thee,
Setting my needs before Thee,

And imploring that Thou wilt,
Set my neck free from the Fire,
And grant me sanctuary from Thy chastisement,
Within which its inhabitants dwell![1]

4. Imam Sajjad's (‘a) Prayer at the Eid Al-Adhaha

Imam Sajjad (‘a) always welcomed the 'Adheha feast in humility and asked Allah to except his Hajj ceremonies and his other performances and grant him forgiveness and satisfaction. This is a part of that prayer:

This is a blessed and fortunate day,
Within which the Muslims are gathered,
In the quarters of Thy earth.
Among them are present the asker, the seeker,
The beseecher, the fearful,
While Thou art looking upon their needs.
So I ask Thee by Thy munificence and generosity,
And easy upon Thee is what I ask Thee! –
That Thou blessest Muhammad and his Household.
O God,
Toward Thee I aim with my need,
And before Thee I set my poverty, my neediness, my misery,
For I have more trust in Thy forgiveness and Thy mercy,
Than in my own works.
Thy forgiveness and Thy mercy are vaster than my sins.
So bless Muhammad and the Household of Muhammad,
And attend to the accomplishment of every need of mine through,
Thy power over it,
Its easiness for Thee,
My poverty toward Thee,

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1. **Al-Sahifah Al-Sajjadiyyah** prayer no.47.

And Thy freedom from need for me!
I will come upon no good whatsoever unless through Thee,
No one other than Thou will turn any evil away from me,
And I have hope in none but Thee for my affair,
In the next world and in this world.
O God,
If anyone has ever,
Arranged,
Made ready,
Prepared,
And drawn himself up,
To be received by a creature,
In hope of his support and awards,
Then today toward Thee, my Master, is,
My arrangement,
My making ready,
My preparation,
And my drawing up,
In hope of Thy pardon and support
And in seeking to attain to Thee and Thy prize.
O God,
So bless Muhammad and the Household of Muhammad,
And disappoint not my hope in that today!
O He who is not troubled by those who ask,
And diminished by those who attain their desire!
I come not before Thee trusting,
In a righteous work I have sent ahead,
Nor in the intercession of any creature in whom,
I have hope,
Except the intercession of Muhammad,
And the Folk of his House,
(upon him and upon them be Thy peace).

I come to Thee admitting sin and evildoing toward myself.
I come to Thee hoping for Thy Abuunding pardon,
Through which Thou hast pardoned the offenders,
While their long persistence in dreadful sin,
Did not prevent Thee,
From returning toward them with mercy and forgiveness!
O He whose mercy is wide,
And whose pardon is Abuunding!
O All- mighty!
O All- mighty!
O All- generous!
O All- generous!
Bless Muhammad and the Household of Muhammad,
Return toward me through Thy mercy,
Be tender toward me through Thy bounty,
And spread out Thy forgiveness upon me!
O God,
This station belongs to Thy vicegerents, Thy chosen,
While the places of Thy trusted ones,
In the elevated degree which Thou hast singled out for them,
Have been forcibly stripped!
But Thou art the Ordainer of that –
Thy command is not overcome,
The inevitable in Thy governing is not overstepped!
However Thou willest and whenever Thou willest!
In that which Thou knowest best,
Thou art not accused for Thy creation or Thy will!
Then Thy selected friends, Thy vicegerents,
Were overcome, vanquished, forcibly stripped;
They see Thy decree replaced,
Thy Book discarded,
Thy obligations distorted from the aims of Thy laws,

And the Sunna of Thy Prophet abandoned!
O God,
Curse their enemies among those of old and the later folk,
And all those pleased with their acts,
And their adherents and followers!
O God,
Bless Muhammad and the household of Muhammad,
(Surely thou art all- laudable, all- glorious)
Like thy blessing, benedictions, and salutations,
Upon thy chosen Abraham and the people of Abraham!
And hasten for them relief,
Ease,
Help,
Strengthening,
And confirmation!
O God,
And make me,
One of the people who profess thy unity,
Have faith in thee,
And attest to thy messenger,
And the imams toward whom thou hast enjoined obedience,
And one of those through whom and at whose hands,
This takes place!
Amen, lord of the worlds![1]

5. Features of Prayer and Chanting in Imam's (‘a) Life

Allah stated:

1. **Al-Sahifah Al-Sajjadiyyah** prayer no.48.

﴿قُلۡ مَا يَعۡبَؤُاْ بِكُمۡ رَبِّي لَوۡلَا دُعَآؤُكُمۡۖ فَقَدۡ كَذَّبۡتُمۡ فَسَوۡفَ يَكُونُ لِزَامٗا﴾

"Say: my Lord would not care for you were it not for your supplication; but you have indeed rejected (the truth), so that which shall cleave shall come."[1]

Seyyed Ibn (ra) says about this holy verse: Allah did not set any rank and position on anyone without prayerful entreaty or, in other words, supplication, which means that the value of humans in the presence of Allah depends on the prayer you do to Allah and their degree depends on the strength of their effort to beg from Allah.[2]

So, because of this Qur'anic truth, we see that Imam Sajjad continually (‘a) prayed and chanted to Allah and exposed his utter poverty to Allah, and this shows his rank and value, so the value and degree of the human being depends on his prayerful begging to Allah, and on his understanding the presentation of his needs to His Imperial Majesty by fitting his perception to Allah and turning his face away from other than Him.

We have selected extracts of the holy texts that Imam Sajjad (‘a) stated in his prayer. It demonstrates the highest faith and beliefs and being rich. When the reality that there are no effectors, except Allah, penetrates your heart and mind, this state can be reached. With this degree of faith, he would never lovingly attach himself to anyone else except to Allah nor would he be hopeful of anyone else. Nobody's desire would stick in his heart and all of his life would be built with the remembrance and worship of Him.

The Imam (‘a) said in his prayer:

O God,

Bless Muhammad and his Household,

And put,
The soundness of our hearts,

1. *Surat Al-Furqan, 25:77.*
2. **Falah Al-Sa'il of Ibn Tawus** p. 26.

Into the remembrance of Thy mightiness,
The idleness of our bodies,
Into giving thanks for Thy favour,
And the flow of our tongues
Into the description of Thy kindness![1]

This illustrates complete attachment to Allah in relation to praise, and behaviour. He also talked to Allah this way in other places:

O, He through whose mercy the strivers reach felicity and through whose vengeance the seekers of forgiveness are not made wretched! How should I forget Thee, while Thou never ceasest remembering me? How should I be diverted from Thee while Thou art my constant watcher?

My God, I have fastened my hand to the skirt of Thy generosity, I have stretched forth my expectation toward reaching Thy gifts, so render me pure through the purest profession of Thy Unity, and appoint me one of Thy choice servants![2]

Imam Sajjad was completely separated from people and connected to Allah. He was not hopeful of anyone in any affair except Allah and he counted as a false mirage being hopeful of anyone other than Allah. He states in another chant:

My God, my thanksgiving is small before Thy great boons, and my praise and news- spreading shrink beside Thy generosity toward me! Thy favours have wrapped me in the robes of the lights of faith, and the gentlenesses of Thy goodness have let down over me delicate curtains of might! Thy kindnesses have collared me with collars not to be moved and adorned me with neck- rings not to be broken! Thy boons are abundant - my tongue is too weak to count them! Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them! So how can I achieve thanksgiving? For my thanking Thee requires thanksgiving. Whenever I say, 'To Thee belongs praise!' it becomes thereby incumbent upon me to say, 'To Thee belongs praise'! My God, as Thou hast fed us through Thy

1. **Al-Sahifah Al-Sajjadiyyah** prayer no.5.
2. **Al-Sahifah Al-Sajjadiyyah**, Munajat Al-Rajibin.

gentleness and nurtured us through Thy benefaction, so also complete for us lavish favours, repel from us detested acts of vengeance, and of the shares of the two Abodes, give us their most elevated and their greatest, both the immediate and the deferred! To Thee belongs praise for Thy good trial and the lavishness of Thy favours, a praise conforming to Thy good pleasure and attracting Thy great goodness and magnanimity. O All- mighty, O All- generous! By Thy mercy, O Most Merciful of the merciful![1]

Imam Sajjad (‘a) taught us how to praise Allah's blessings, informing us that however much you praise Him, it is never enough.

Imam Zain Al-'Abidin (‘a) states elsewhere:

"O God, inspire us to obey Thee, turn us aside from disobeying Thee, make it easy for us to reach the seeking of Thy good pleasure which we wish, set us down in the midst of Thy Gardens, dispel from our insights the clouds of misgiving, uncover from our hearts the wrappings of doubt and the veil, make falsehood vanish from our innermost minds, and fix the truth in our secret thoughts, for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses!"

O God, carry us in the ships of Thy deliverance, give us to enjoy the pleasure of whispered prayer to Thee, make us drink at the pools of Thy love, let us taste the sweetness of Thy affection and nearness, allow us to struggle in Thee, preoccupy us with obeying Thee, and purify our intentions in devoting works to Thee, for we exist through Thee and belong to Thee, and we have no one to mediate with Thee but Thee!

My God, place me among the chosen, the good! Join me to the righteous, the pious, the first to reach generous gifts, the swift to come upon good things, the workers of the abiding acts of righteousness, the strivers after elevated degrees! Thou art powerful over everything and disposed to respond! By Thy mercy, O Most Merciful of the merciful![2]

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1. **Al-Sahifah Al-Sajjadiyyah**, Munajat Al-Shakirin.
2. Ibid, **Munajat Al-Muttaqin**.

Here we see the Imam ask for purity of intention towards Allah and the highest of his wishes for Allah are Allah's satisfaction.

In another chant he says:

Glory be to Thee! How narrow are the paths for him whom Thou hast not guided! How plain the truth for him whom Thou hast guided on his way! My God, so make us travel on the roads that arrive at Thee and set us into motion on the paths nearest to reaching Thee! Make near for us the far, and make easy for us the hard and difficult! Join us to Thy servants, those who hurry to Thee swiftly, knock constantly at Thy door, and worship Thee by night and by day, while they remain apprehensive in awe of Thee! Thou hast purified their drinking places, taken them to the objects of their desire, granted their requests, accomplished their wishes through Thy bounty, filled their minds with Thy love, and quenched their thirst with Thy pure drink. Through Thee have they reached the pleasure of whispered prayer to Thee, and in Thee have they achieved their furthest goals. O He who comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness! He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door! I ask Thee to place me among those of them who have the fullest share from Thee, the highest station with Thee, the most plentiful portion of Thy love, and the most excellent allotment of Thy knowledge, for my aspiration has been cut off from everything but Thee and my desire has turned toward Thee alone.

Thou art my object, none other; to Thee alone belongs my waking and my sleeplessness.

Meeting Thee is the gladness of my eye, joining Thee the wish of my soul. Toward Thee is my yearning, in love for Thee my passionate longing, in inclining toward Thee my fervent craving. Thy good pleasure is the aim I seek, vision of Thee my need, Thy neighbourhood my request, nearness to Thee the utmost object of my asking. In whispered prayer to Thee I find my repose and my ease.[1]

1. **Al-Sahifah Al-Sajjadiyyah**, Munajat Al-Muridin.

With Thee lies the remedy of my illness, the cure for my burning thirst, the coolness of my ardour, the removal of my distress.Be my intimate in my loneliness, the releaser of my stumble, the forgiver of my slip, the accepter of my repentance, the responder to my supplication, the patron of preserving me from sin, the one who frees me from my neediness! Cut me not off from Thee and keep me not far from Thee! O my bliss and my garden! O my, this world and my hereafter! O Most Merciful of the merciful!

The spirit, body, and senses of Imam Sajjad (‘a) in this way were in wager of Allah where he sees no one else but Allah in the whole world and he does not know of anyone else to diminish his heart's burning.

Imam Sajjad (‘a) chants with Allah about the needful in this way:

My God, nothing will mend my fracture but Thy gentleness and loving care, free me of my poverty by Thy affection and beneficence, still my fright by Thy security, exalt my abasement by Thy sovereignty, take me to my hope by Thy bounty, remedy my lack by Thy graciousness, demolish my need of other than Thou, relieve my distress of other than Thy mercy, remove my injury from other than Thy clemency, cool my burning thirst by reaching Thee, quench my ardour by meeting Thee, dampen my yearning by gazing upon Thy face, settle my settling place without closeness to Thee, allay my worry by Thy repose, cure my illness by Thy medicine, eliminate my grief by Thy nearness, heal my wound by Thy forgiveness, remove the rust on my heart by Thy pardon, banish the confusing thoughts from my breast by Thy command! O Utmost Hope of the hopers! O Ultimate Demand of the askers! O Furthest Request of the requesters! O Highest Desire of the desirers! O Patron of the righteous! O Security of the fearful! O Responder to the supplication of the distressed! O Storehouse of the destitute! O Treasure of the pitiful! O Help of the help- seekers! O Accomplisher of the needs of the poor and the miserable! O Most Generous of the most generous! O Most Merciful of the merciful! To Thee is my humble subjection and request, to Thee my pleading and imploring! I ask Thee to let me attain the repose of Thy good pleasure, and to make constant toward me the favours of Thy kindness! Here am I, standing before the gate of Thy generosity, opening myself up to the breezes of Thy goodness,

holding fast to Thy strong cord, clinging to Thy firm handle! My God, have mercy upon Thy lowly slave of silent tongue and few good works, obligate him through Thy plentiful graciousness, shelter him under Thy plenteous shade! O Generous, O Beautiful, O Most Merciful of the merciful![1]

Imam Sajjad (‘a) declared his poverty to the glorious Allah, and announced his eagerness, and love to his Master, who is Creator of the whole world, and He who has given life to all creatures. The Imam (‘a) expressed all his wishes to Him and all his hopes, remaining hopeful of Him.

6. Manifestation from ('Irfan) Divine Gnosticism in Imam Sajjad's (‘a) Chanting

Imam Sajjad (‘a) states in learned chanting:

My God, tongues fall short of attaining praise of Thee proper to Thy Majesty, intellects are incapable of grasping the core of Thy beauty, eyes fail before gazing upon the glories of Thy face, and Thou hast assigned to Thy creatures no way to know Thee save incapacity to know Thee! My God, place us among those within the gardens of whose breasts the trees of yearning for Thee have taken firm root and the assemblies of whose hearts have been seized by the ardour of Thy love! They seek shelter in the nests of meditation, feed upon the gardens of nearness and disclosure, drink from the pools of love with the cup of gentle favour, and enter into the watering- places of warm affection. The covering has been lifted from their eyes, the darkness of disquiet has been dispelled from their beliefs and their innermost minds, the contention of doubt has been negated from their hearts and their secret thoughts, their breasts have expanded through the verification of true knowledge, their aspirations have ascended through precedent good fortune in renunciation, their drinking is sweet from the spring of devotion to good works, their secret thoughts are delicious in the sitting- place of intimacy, their minds are secure in the place of terror, their souls are serene through the return to the Lord of lords, their spirits have reached certitude through triumph and prosperity, their eyes have been gladdened through gazing upon their

1. **Al-Sahifah Al-Sajjadiyyah**, Munajat Al-Muftaqirin.

Beloved, their settling place has been settled through reaching the request and attaining the expectation, and their commerce has profited through the sale of this world for the next! My God, how agreeable for hearts are the thoughts inspiring Thy remembrance, how sweet travelling to Thee through imagination upon the roads of the unseen worlds, how pleasant the taste of Thy love, how delightful the drink of Thy nearness! So give us refuge from Thy casting out and Thy sending far, and place us among the most elect of Thy knowers, the most righteous of Thy servants, the most truthful of Thy obeyers, the most sincere of Thy worshipers! O All- mighty, O Majestic, O Generous, O Endower! By Thy mercy and kindness, O Most Merciful of the merciful![1]

In fact, Imam Zain al'Abidin (‘a) was the master of monotheists, and leader of the Gnostics. His worship is not an imitation, but indicates complete knowledge of Allah. In the above mentioned worship, he removed the curtain from the end of his wish, which was purity in the worshiping of Allah on high. He stated in the chanting of eulogists: prayers:

My God, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee, for I remember Thee in my measure, not in Thy measure, and my scope can hardly reach the point where I may be a locus for calling Thee holy! Among Thy greatest favours to us is the running of Thy remembrance across our tongues and Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy! My God, inspire us with Thy remembrance alone and in assemblies, by night and day, publicly and secretly, in prosperity and adversity! Make us intimate with silent remembrance, employ us in purified works and effort pleasing to Thee, and reward us with the full balance! My God, love- mad hearts are enraptured by Thee, disparate intellects are brought together by knowing Thee, hearts find no serenity except in remembering Thee, souls find no rest except in seeing Thee. Thou art the glorified in every place, the worshipped at every time, the found at every moment, the One called by every tongue, the magnified in every heart! I pray forgiveness from Thee for every pleasure but

1. **Al-Sahifah Al-Sajjadiyyah**, Munajat Al-'Arifin.

remembering Thee, every ease but intimacy with Thee, every happiness but nearness to Thee, every occupation but obeying Thee! Remember God with much remembrance and glorify Him at dawn and in the evening! Thou hast said - and Thy word is true - Remember Me, and I will remember you! Thou hast commanded us to remember Thee, and promised us that Thou wilt remember us thereby, in order to ennoble, respect, and honour us. Here we are, remembering Thee as Thou hast commanded us! So accomplish what Thou hast promised, O Rememberer of the rememberers! O Most Merciful of the merciful![1]

When we study these sentences of Imam Sajjad (‘a), we become astonished from the stature of their meaning which makes illustrates his clear outstanding imagination of supplication in the presence of Allah, from whom nothing on the earth and in the skies is hidden. Real recognition of the fact that man, as we have said in former sentences, in regards to Allah is in absolute need and poverty, persuades him to take shelter in that sacred nature. Hence, we see Imam Sajjad (‘a) raise his hands in praise to Allah in all moments of his life parts of which, as we said, had passed and large parts of which were yet to come; as praying for the Prophet Muhammad (s) and his household, praying for carriers of thorns, going under the protection of Allah, asking of your needs, while being patient, favouring morals, praying for neighbours, friends, border men, in consultation of books, praying for the appearance of new month, showing disgrace in the presence of Allah towards hardships, in thinking of death, during fear, and prayers for the removal of disasters. Among these parts it is clear that Imam Sajjad's life is a collection of revolutionary jihad, epical, anti- devil spirit, mixed with knowledge and the understanding of Allah on high, in which this merciful life categorically answers questions like, 'Is it possible to collect the spirit of prayer and chanting from one hand with the spirit of movement and devotion?'

The root cause of the arising of these questions might be due to thinking one should empty the mind from thoughts, and ponder on great jihad or the battle with one's own essence. Mortification of the divine law and worshiping frees one from revolutionary works, while

1. **Al-Sahifah Al-Sajjadiyyah**, Munajat Al-Dhakirin.

these works are of a minor jihad from the point of view of the mind. Performing these actions as a minor jihad, helps to pave the way for the greater jihad in a larger sense; therefore, the abdonment of jihad will not be understood as failure. Nevertheless, fierce dissimulation and bravery are logical, and declared as a wide reality of the Sharia'ah and the Hanif religion of Allah, covering all dimensions of the individual and social life of the human being. Monotheistic knowledge and combat are two clear lines and the Aimah's (‘a) life have given similarity to both, which is the reason why their lives are never devoid of the two. Plainly, we will find this point if we ponder their private chanting and their sermons at the battle field.

The spirit of jihad and his combat in Damascus and Yazid Ibn Mu‘awiyah's gathering, in which Imam Sajjad (‘a) was chained was obvious, and from his answer to Ibn Ziad at the Darol Emare of Al-Kufa, the threat of murder was very clear. Yet he stated, *"Do you threaten us with death while being martyred in Allah's way is our honour?"* [1] This demonstrates his strong spirit. The Sahife Sajjadieh and Khamse Ashar chants are the best examples of the complex spirit of prayer and the epic story of this Imam (‘a).

The reality of this rulemaking are evidenced in the prayers of Imam Sajjad, which centred on politics and jihad. Social and behavioural aspects are also a focus of his prayer, and extensive concentration was given to cultural aspects and the subject of worship. It can be said that Imam Sajjad's (‘a) prayers focused upon plausible solutions to significant issues of the time. Valid quotations were needed, following the storming of Alhady and incidents such as the Tashbih, Jabr, Erjae. All of these events centred on Islamic affairs, which was due to the Umayyad government's intention to eradicate Islam and return again to a state of ignorance. Doubts could not be addressed under such conditions and the government crushed whoever challenged their ideals, suppressing their voices in order to silence them. Imam Zain Al-'Abidin's (‘a) policy was to continue his chosen method of prayer and teachings. This turned out to be the most successful and secure technique in spreading Islam and achieving

1. Al-Majlisi, **Bihar Al-Anwar** 45:118; **Lawa'ij Al-Ashjan** 211.

duration of the true circumstances. The secret teachings were carried out under the radar of the authority's power structure.[1]

7. Weeping in Imam Sajjad's (‘a) Life

You can weep for various reasons during life. Crying can be brought about by an eagerness for love one moment and the next for objecting to aggressive acts. Here we can find that weeping for Imam Hussain (‘a) can bring stability and happiness and create a way towards the glory of Allah. The great Prophet Muhammad (s) was continually weeping at home and in the mosque for Imam Hussain (‘a), sometimes in private and at other times with his disciples and friends. Whoever asked him the cause, he (s) stated in response: *"Gabriel informed me of the news of Imam Hussain's (‘a) and some of his household's (‘a) murder, and he showed me the land in which, from there, he will enter paradise."*[2] Moreover, weeping for Imam Hussain (‘a) causes more familiarity of public thought to the depth of cruelty and disaster that the Umayyads and their rulers heaped upon the Ahl Al-Bayt of the Prophet (s), thus we see the Aimee (‘a) encourage their followers, the Shi'ahs, to honour the disaster of Karbala with a weeping and tearful gathering for this painful event, believing the participants will receive endless reward thereby. We should know that Imam Sajjad's (‘a) tearfulness did not originate solely from his relationship to his linage, father, grandfather, etc., so much as that the Imam was pursuing great goals to familiarise future generations to what happened at this important event; such as the crucial actions and crimes of the Umayyads, their withdrawal from religion and their hostile position to justice, generosity and humanity, which the Imam (‘a) himself witnessed.

Imam Sajjad (‘a) cried for the rest of his life from the time that his father, Imam Hussain (‘a), was murdered. A servant of his once told him, *"I am really afraid that you will kill yourself crying."* But the Imam (‘a) stated:

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1. **Jihad Imam Al-Sajjad** 224-225.
2. **Dhakha'ir Al-Uqba** 148; **Al-Mustadrak 'ala Al-Sahihayn** 4:398.

﴿قَالَ إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ إِلَى ٱللَّهِ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ﴾[1]

"I will carry my objection of grief and sorrow to Allah and I know something from Allah's blessing that you do not know. I never remember Fatimah's son's (‘a) place of execution except when tears close up my throat."[2] Someone else asked him, "Has it not reached the time when your grief should come to an end?" Imam Sajjad (‘a) stated in response: "Fie on you! Jacob saw misfortune less than I have but he carried it to Allah and said:

﴿وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ﴾[3]

"Have pity on yusuf." He lost just a son who was, moreover, still alive, but I saw my father and a group of my household's heads sliced off in front of me."[4] Every time the Imam took a bowl of water to drink, he remembered the parched thirst of his deprived father and disciples and he cried so much that tears dropped into the water and mixed with it. And while he was asked about this he stated: "How could I not cry when they prevented my father from drinking water, which all the animals and wildlife were free to drink?"[5]

Most of the time, Imam Sajjad (‘a) encouraged his disciples to be sad in grief for Imam Hussain (‘a) and to be tearful regarding the misfortunes which happened to him. There is a traditional saying of the Imam which follows as: *"For every faithful man who cries for Imam Hussain (‘a) and whose tears cascade from his face, Allah on high prepares houses in paradise for him".*[6]

Imam Sajjad (‘a) stoked fire in people's hearts when he cried for his righteous father, regarding the crimes that the Umayyads subjected

1. *Surat Yusuf, 12:86.*
2. Amali, **Al-Saduq** p. 204; **Al-Khisal** p. 273; **Rawdha Al-Wa'athin** p. 170.
3. *Surat Yusuf, 12:84.*
4. **Mustadrak Al-Wasa’il** 2:466; Al-Majlisi, **Bihar Al-Anwar** 46:110.
5. Al-Majlisi, **Bihar Al-Anwar** 46:109; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 4:179-180 and **Hilyat Al-Awlia** 3:138.
6. **Thawab Al-‘A'amal** p. 83.

them to; crimes which no man would think of committing let alone a high ranking religious man like a caliph or leader. When Imam Sajjad (‘a) observed that speaking out about the offences carried out by the Umayyads, their misappropriation of Allah's caliphate and their offences against the Prophet's (s) household (‘a) was not possible, he tried to inform the public of these offences through weeping and this action was effective in destroying the Umayyad government. It can be said that the Umayyads signified moral decline on earth and ruined generations, whilst Imam Sajjad (‘a) complimented the Karbala movement.

Imam Sajjad's (‘a) great- grandmother, Fatimah (‘a), had performed this great jihad, before him; by the time supporters of the then current government tried to silence her, they became uneasy because of her crying and her inability to eat, but the Prophet's (s) dear daughter wept day and night, her weeping never diminishing. Imam 'Ali (‘a) made a shack in Baqi'e, which became famous as (*Bayt Al-ahzan*) the home of grief because of this. However, Fatimah's (‘a) aim was to publicize the reality of the current caliphate and to find one with the characteristics of Islam.

Weeping serves as a way of notifying people of the reasons or actual causes that have forced that specific individual to cry, thus leading others to search for the truth. So it is a means through which one can come to perceive the truth, unknown realities and the light obscured by unjust rulers.[1]

Weeping was a way in which Imam Sajjad (‘a) kept the memory of Karbala alive. He also had other ways, such as encouraging people to make pilgrimage to Imam Hussain's (‘a) shrine. Abuhamze Thumaly said, *"I asked Imam Sajjad (‘a) about the pilgrimage of Imam Hussain (‘a), he stated in response: "Go to his shrine every day; if you cannot, go every Friday, if you cannot do that, at least go there once a month because whoever abandons his pilgrimage has disdained the Prophet's (s) right."*[2] Another way was the prostration

1. **Imam Zain Al-‘Abidin** Sayyed Muqarram, 360-365; published by Dar Shabistri for publication. The original text includes many other references, which we have not mentioned here.
2. **Jihad Imam Al-Sajjad** 184; **Fada'il Ziyarat Imam Hussain (‘a)** 42.

on the soil of Imam Hussain's (‘a) grave.[1] Imam Sajjad (‘a) would also always wear his father's (Imam Hussain) ring.[2]

8. Liberation of Slaves in Imam Sajjad's (‘a) Life

To free slaves is one of the recommendations of the Shariah of Islam and the *Aimee* (‘a) strongly advised it. This is a unique feature in the history of the *Aiamah* (‘a), needing more research. When we consider the dominant conditions and relations the Imam (‘a) was contesting at the time and his actions in response to the incidents occurring around him, it becomes apparent that the act of freeing slaves was the main goal of the Imam's work (‘a); the following are some factors offering further clarification:

1. The battle victories of the Muslim Nation led to a sharp increase of the number of slaves.

2. The Umayyad policy was ethnocentrism and they did not count slaves as people but considered them very similar.[3]

3. During this time, the authorities, from the caliph down to the ministers and members of staff, didn't even possess the smallest real sign of Islam. They merely announced the credo on their tongues but their behaviour was contrary to the rules and customs of Islam.

4. Slaves were from non- Muslim countries and their scattering within the Islamic nation in vast numbers, without correct civility and training, was the cause of the outbreak of immorality and vanity, a situation which the aggressive Umayyad government was looking for.

Points which connect to Imam Sajjad (‘a) regarding this issue:

1. None of the slaves which the Imam (‘a) bought remained with him for more than a year and he released them on different occasions for different reasons. We conclude that the Imam (‘a) did not need their services and his goal was to buy them for other reasons.

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1. Al-Majlisi, **Bihar Al-Anwar** 46:79, part 5 Hadith 75; **Jihad Imam Al-Sajjad (‘a)** p. 184.
2. **Naqish Al-Khawatim** 11 for Sayyid Ja'afar Murtada Al-A‘amili, **Jihad Al-Imam Sajjad** p. 185.
3. Ibn ‘Asakir, **Tarikh Madinat Dimashq** 41:475.

2. The Imam (‘a) had a different opinion in regards to slaves than others; his unique and humane treatment planted the love of Islam in their hearts and encouraged generosity to grow in terms of their manner and conduct.

3. Imam Sajjad (‘a) taught slaves Islamic laws and religious respect, intellectually and spiritually nourishing them. When released, they were knowledgeable about the Islamic way of life, which prevented them from deviating.

Not only did Imam Sajjad (‘a) free them, he also gave them substantial financial gifts, so allowing them to work, unhindered, and acquire more funds to decently live their lives after they re- entered society.

Imam Sajjad's (‘a) main aim was eradicating the Umayyad slave policy. The Imam's operations concluded eventually with these results:

A. Slavery is an unusual social circumstance, albeit legal in some situations, in which some of Allah's servants are held captive at the hands of creatures of their own kind, and Islam has different ways to free them (slaves). It prepares freedom for them in any situation, and Imam Sajjad (‘a) was successful in the preliminary steps to release a great number of captive servants. He exerted his utmost to achieve this. It can be seen by this that this was one of his priorities in the practice of Islamic commandments.

B. The released slaves of Imam Sajjad (‘a) were an educated generation taught at his university, by the Imam, to a very high standard. They experienced a life rich in reality, knowledge, truthfulness and purity, and learned about Islamic beliefs, behaviour and rules. These groups retained all of this in their hearts and minds and delivered them to succeeding generations. This process helped the continuation of sacred Islam, which was a vital responsibility of the household of the Prophet (s). If Imam Sajjad (‘a) built a school in which to train students, he would certainly have found himself confronting government sabotage and hostility. However, under the guise of buying and freeing slaves, the Imam was free to teach in his secret university and complete his mission.

C. After their freedom, the emancipated slaves of Imam Sajjad (‘a) still maintained their relationships with him and, in this way, the Imam (‘a) charmed great numbers of people to him; this was due to the fact that all of his slaves had relatives, family, and close friends, all of whom were politically and sympathetically connected in belief with the Imam (‘a).

SECTION FIVE

Chapter One
Some of Imam Sajjad's (‘a) Heritage

Chapter Two
The Treaty of Rights

Chapter Tree
In the Light of Imam Sajjad's (‘a) Psalms of Islam (As- SahifahAs- Sajjadia)

Chapter Four
Imam Sajjad's (‘a) School of Thought

CHAPTER ONE
SOME OF IMAM SAJJAD'S (‘A) HERITAGE

Historical accounts have never stated that the Prophet's (s) pure household (‘a) studied under anyone except their esteemed fathers and the holy Prophet (s), from whom they inherited their education.

Abuunding knowledge and brilliant learning distinguished them historically, this we know, despite the limited exposition of their daily scholastic lives.

Historians unanimously agree that the Prophet's (s) pure household (‘a) was of the highest of the learned, overtaking all others in all major forms of knowledge.

True leadership and guidance, claiming leadership of the Islamic nations or the entire world needs divine guidance by applying the Imam's hand in any field of knowledge and in any representation of responsibility towards the people. The Aimee (‘a) confirmed this pattern which history, also, recorded. An environment of hostility formed, as an opposing movement, encompassing the holy household of the Prophet (s). This was directed specifically from the caliphs, who considered them to be enemies and rivals; rivals with whom any competitors were unable to logically and practically compete with. It became sufficient motivation for them to put the Aimee (‘a) under scientific scrutiny at different points and periods of time, which is registered in the history of Islam with valid quoted references. Perpetual triumph of the Prophet's (s) household (‘a), in these examinations is doubtless and they were most desirable to the public to be divine leaders, as they proved the authenticity of their scientific jurisprudence in different aspects of knowledge to whole nations and to those presenting them with tests to measure the extent of their understanding and knowledge.

In holy tradition, a faithful man is described as one who sees with Allah's light, so be careful of (your duty) to Allah; Allah teaches you, and Allah knows all things.

﴿وَٱتَّقُواْ ٱللَّهَ وَيُعَلِّمُكُمُ ٱللَّهُ﴾[1]

The Imamah Shi'ahs believed that their Imams were appointed to mankind by Allah and are, therefore, blessed with divine knowledge received directly by their hearts and minds, in the same manner of the Prophet (s); and in addition to this is the knowledge, generosity, and the perfection thereof they inherited from him (s). They were the household of inspiration and prophecy and desired more than others to inherit knowledge and divine perfection, which crystallized in the Prophet's (s) nature. They were those whom the Prophet (s) nominated to take over the crucially great responsibility of leadership of society.

﴿وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ ۝٣ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ﴾[2]

Scientists who studied and reported this learning, under these sacred and holy persons, are the best witnesses, aware of the various vast knowledge of their sciences, and superiority to those famed for their learning and knowledge.

We can divide the traditions quoted by Imam Sajjad (‘a) into those regarding the Qur'an, tradition: Hadith, jurisprudence, morals, history, and beliefs, in addition to learning that amidst the prayers and advice, there are disputes with the learned on psychology, socialism, trading sciences, Gnosticism, management, economy, and other majors of natural and humanity studies.

Here we write a brief of his knowledge and learning, as history recorded.

1. Imam Sajjad (‘a) and the Noble Qur'an

The Qur'an is pure inspiration from Allah, an everlasting miracle that proves the status of the master of the prophets, as well as provides the basis for the final Shari'a Law of all prophets, as it is and shall remain as the source for each and every knowledge. It is the essential ocean

1. *Surat Al-Baqarah, 2:282.*
2. *Surat Al-Najm, 53:2-3.*

of any science and Divine learning. The greatest Prophet (s) stated about the Qur'an; *"I leave two valuable things amongst you, each of which is worthier than the other: Allah's book, which is a rope suspended from the heavens to the earth, and my household –my Ahlul Bayt. These two never separate from each other till they come to me at the Pond of Kawther. So let us see how you protect them after my demise."*

Imam Sajjad (‘a), like his great forefathers, was attached to the Qur'an and its sciences. This attachment is very clear from his daily routine prayers, and his attention to its reading, commentary, teaching and performance. There is, therefore, no doubt in the reality that the Imam was well versed in the Qur'an with an identical imaginative quality regarding its illuminating verses; the everlasting miracle of Allah.

Here we present parts of his prayer after a completed reading of the Qur'an and whatever we are told is about the importance of the Qur'an.

Lord, you helped me finish a complete reading of your book, the Qur'an; the book you sent down to us in a ray of light and empowered over any other religion you previously sent down and superior to any other traditions. The book in which you set standards to differentiate between Halal and Haram; the Qur'an in which you reveal the laws of your religion, a book you described and expound for your servants and an inspiration which descended to your Prophet (s). You set it as a light till we distinguish the straight way from the wrong in the darkness of ignorance, and as remedy for those who listen with their hearts, a scale of justice, from which its followers would not move in any false way, and a guiding light, whose ray of logical reasoning never subsides in front of observers, a flag of deliverance to which anyone attached never goes wrong; he who reaches its purity, nothing can eradicate him. Lord, now that you helped us in reading, which has cleared our tongue with its excellent words, consider us as one of those who desire its keeping and to serve you in front of its stable verses with great will, and believe and know themselves without any option to obey this in the presence of its revealed verses. Lord, you sent down that book uncovered to your Prophet (s) and inspired expounding knowledge of amazements to him and passed on that knowledge to us; in this way you overcame the limitations of we who

do not have such learning and knowledge. You granted us power of understanding reality and performing it to appoint us over those who do not have authority to act for truth. So, Lord, when you set our hearts as carriers of the Qur'an together with knowledge of your superiority and honesty, greet Muhammad (s) and his household who continually informed people on this subject. Make us from those who confess that this is sent down from you, and is your command till we remove any doubt through our hearts, and the thought of stepping out from the straight way does not enter our minds.[1]

The Qur'an is the great miracle of Islam and the son of the Prophet (s) pointed to parts of this brilliant learning. We describe some points here.

1. Allah sends the Qur'an as a light to show the path to the lost and confused and declares the main goal of Allah to his servants.

2. The Qur'an is ruler of all former divine books sent by Allah and it claims that former divine books were distorted by people who put a hand in them.

3. Allah has made superior all the Prophet's (‘a) narratives in the Qur'an as regards their conditions but the Qur'an, itself, mentions them in a general manner from which the people can take advice.

4. Because the Qur'an is a book of living law, it is a standard to distinguish the Halal from the Haram. It mentions whatever the human being needs expounding, and there are no twists and problems in it.

5. Allah not only set the Qur'an as a light in darkness but also set it as a recovery for spiritual disease, of course, for those who believe in it.

6. The Qur'an is a scale of justice, there is not a minuscule mistake in it. Whoever takes sanctuary under its shelter will be on the straight way and no deviation can be seen in it and it will save you from destruction.

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1. **Al-Sahifah Al-Sajjadiyyah** (‘a) prayer on a complete reading of Qur'an (Khatm Al-Qur'an).

7. The Imam (‘a) asked Allah's success to observe the Qur'an correctly and to surrender to strong verses and confessing similarities.

8. Allah granted the holy Qur'an to the great Prophet (s) and taught him and the esteemed Aimee (‘a), of his household, its commentary. Allah raised their rank, made them treasurers of the Prophet's (s) knowledge, and made them teachers of Qur'an learning.

2. Examples of Imam Zain Al-'Abidin's (‘a) Commentary

Imam Sajjad (‘a) was one of the brightest commentators on the holy Qur'an. Many knowledgeable scientists acknowledged his wondrously high status of magnificent commentary. They also wrote of his own special commentary school and his martyred son Zaid,1 and another of his sons, Imam Muhammad Baqir (‘a), whom Ziad Ibn Monthare Jarody, leader of the Jarodeih sect quoted, "they have followed their father's school." We will mention some of these commentaries.

1. Imam Baqir (‘a) said about the holy verse:

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً﴾

"…Who made the earth a resting place for you and the heaven a canopy and (who) sends down rain from the cloud then brings forth with it subsistence for you fruits; therefore do not set up rivals to Allah while you know."[2]

Allah customized earth and nature for your body, not too hot to burn you and not too cold to freeze you, not too sweet- smelling to render you unconscious and not too foul- smelling that you die from its stench. Not too smooth like water and not too hard that you could not build on it or bury your dead. But Glorious Allah made enough firmness on earth to enable you to utilise it and place your body and houses on it and create things which you use to build your graves and homes; so he spread the earth for you.

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1. **Ayat Imam Al-Baqir** 1:11.
2. *Surat Al-Baqarah, 2:22.*

When Allah stated, "*and He made heavens a canopy*", it means he made the sky a ceiling over you where its sun, moon, and stars are in circles for you, and "*He sent rain from the sky"* means he sends rain from on high that falls on mountain tops, hills, and low ground, for the use of all. He sends it in different ways like drizzle, heavy rain and rainstorms, so that your ground absorbs water completely; he did not pour rain on you all at once which would destroy your grounds, forests, and fruit.

Then Allah stated: "*...and he made your sustenance out of fruits.*" This means that the origin of all your food is earth. *"So do not consider any rival for Allah"* means, do not make any idols that are not able to think, hear and have no power to do actions in competition with Allah. And you know that they have none of those powers which Allah has.[1]

These brilliant words of Imam Sajjad (‘a) contain the most wonderful and firm reasons in favour of the monotheism of Allah. The complete and clear explanation of the creation of Earth, how Allah made it not too hard, nor too soft, so that you live comfortably on it and are able to enjoy its benefits and products; so the Earth, with all of its wonders, like mountains, deserts, mines, oceans, rivers… is amongst the greatest and strongest facts of Allah's existence.

In the next part of this tradition, the Imam (‘a) talks about the greatness of Allah in creating the sky and whatever is in it, like the sun, moon, stars and the light from which the earth stores its power. The lives of plants are in consideration of the sun shining, and moonlight is effective in the ebb and flow of seas and, in this way, starlight is integral to the lives of plants and animals. This phenomenon of the universe has been discovered during recent decades, but Imam Sajjad (‘a) indicated all of them in his abovementioned words. Indeed, this Imam and his great grandfathers and sons were pioneers in raising the flag of knowledge and were most effective in forming human civilization.

In another place, the Imam (‘a) talked about the process of rain, highlighting the fact that its fall is scheduled, falling at different

1. **‘Uyun Al-Akhbar Al-Rida** 2:125-126; Beirut edition.

times, with different aims to revive the Earth and facilitate the growing of plants, in order to reap produce; if the water reaches the Earth in one deluge of rain, it would completely destroy life on the Earth.

These clear reasons of the existence of Allah the Wise, encouraged servants of Allah to worship, practice monotheism, abandon idolatry, which degenerates thoughts and prevents a person from waking up to the reason why these idols provide no advantage or disadvantage and are unable to make a tiny move or change in the control of the world.

2. In the sacred verse, the meaning of which is:

﴿ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً﴾

"Oh, you who believe! Enter into submission one and all and do not follow the footsteps of shaitan; surely he is your open enemy."[1]

His commentaries, submission, advocate the acceptance of Amirolmomenin's (‘a) wilayah authority.

Doubtless, Imam 'Ali's '*Wilayah*', which is the door of the Prophet's (s) knowledge, contains real health under the shadow of which people would gain stability and security; and if Muslims had accepted this *wilayah* and authority from Imam 'Ali (‘a) they would certainly not have suffered so many political and social hardships and crises.

3. Imam Sadiq (‘a) quoted his great father Imam Zain Al 'Abidin (‘a) in commentary of this verse,

﴿يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَأۡخُذُ ٱلصَّدَقَٰتِ﴾

"Do they not know that Allah accepts repentance from his servants and takes the alms, and that Allah is the oft- returning (mercy), the Merciful?"[2]

1. *Surat Al-Baqarah, 2:208.*
2. *Surat Al-Tawbah, 9:104.*

saying continually "There is an angel to take every one of your actions high in the heavens except for alms which reaches straight to Allah's hand." [1]

4. Someone asked Imam Sajjad (‘a) what is the meaning of- *known right*- in this verse?

﴿وَٱلَّذِينَ فِيٓ أَمۡوَٰلِهِمۡ حَقّٞ مَّعۡلُومٞ ۝٢٤ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ﴾

"And those in whose wealth there is a fixed portion for him who begs and for him who is denied (good)."[2]

The Imam responded that: "It refers to those of your properties, which are out of Zakat and Sadaqat, that you should purify them." Then the man asked, "In what way should we spend it?" The Imam replied: "Spend that money or properties to go to visit relatives, assist a weak person and solve his problem/s, or help his religious brothers in disasters." The man continued, puzzled by the Imam's knowledge, saying that Allah is wiser than anyone to know whom to deliver his mission of prophecy.[3]

5. Imam Sajjad (‘a), in commentary of this verse:

﴿فَٱصۡفَحِ ٱلصَّفۡحَ ٱلۡجَمِيلَ﴾[4]

So turn away with kindly forgiveness" explained it as meaning: "You should forgive others without their needing to provide excuse."[5]

3. Imam Sajjad (‘a) and Noble Narrations

The knowledge of narrations is extremely important among the Islamic sciences. Vast parts of Islamic law are set in place regarding these traditions. The narrations either explain in detail the Shari'a rulings- including the five various categories, such as obligation,

1. **Tafsir Al-Safi**, 2:372-373
2. *Surat Al-Ma'arij, 70:24-25.*
3. **Wasa’il Al-Shi’ah**, 6:69.
4. *Surat Al-Hijr, 15:85.*
5. **Wasa’il Al-Shi’ah** 12:171; **Amali, Al-Saduq** 416.

prohibition, recommendation, allowed and inappropriate- in the way in which they have been mentioned in the Holy Qur'an. They classify definitions and commentaries of Qur'anic verses, explaining them to others. They elaborate which are to be adhered to, which are distinctively clear and which are vague (*Mujmal*). They clarify details, as to what are the required conditions of rulings, and elucidate the specific parts and matters that invalidate the acts of worship. They also specify limitations of that which is unconditional in regards to the Qu'ranic verses. In addition, they discuss behaviour, manners and moral rules, and teach about the perfect life and the ways to live happily without anxiety.

Imam Zain Al 'Abidin (‘a) is considered the greatest and most crucial narrator of all time. The Twelver Shi'ah believes the Imam himself to be a mine of divine rules and learning and the reason that the traditions of the Aimee (‘a) are the same as those of the Prophet (s). Imam ʿAli ibn Abi- Talib (‘a) stated: the Prophet (s) taught me a thousand gates of knowledge, each one of which has opened a thousand gates to me.[1] History also proved this saying of Imam 'Ali (‘a) and the disciples confess to the science of the jurisprudence of 'Ali (‘a) and the pure Aimee (‘a), all of whom are his household, and Allah called them the gates of guidance and rescue ships and the Prophet (s) said about them*: "My household is like Noah's ark, whoever steps in it are saved and those who are left behind will be drowned."*[2]

In some traditions received from Imam Zain Al-'Abidin (‘a), it is declared that this tradition comes from the Prophet (s) to his grandfather Imam 'Ali (‘a) and was then delivered to his father Imam Hussain (‘a), from whom he quoted it.

Distinguished scholars of the learning of traditions ('Ilm Al-Hadith) know Imam Sajjad (‘a) as the most knowledgeable during the period of obedience and, had it not been for his school of science and his merciful efforts at the time when ignorance and nonchalance were

1. Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 1:204
2. **Al-Mustadrak ‘ala Sahihayn** 3:151; It has been narrated with slight difference in, **Majm'a Al-Zawai'd** 9:168; **Nazm Durar Al-Simtayn** p. 235.

rampant and passion was current, Islamic society would revert once again to the ignorant period, and all traces of Islam would disappear.

4. Imam Sajjad (‘a) and the Islamic Belief and Theological Discussions

Imam Sajjad (‘a) was unique in his time for addressing the doubts of the faithful, especially those resulting from imported questions and fake intellectual movements designed to destabilise pure believers of Islam, which was inspired for the benefit of all nations. Doubts associated with destiny, force and will; all of which had their origin from the time of Imam 'Ali (‘a), grew and scattered like an intellectual phenomena that needed recovery.

In these conditions, the Imam (‘a) appeared with a wide range of knowledge, and all fingers were pointing at him. All Muslims believed in him, even Zuhri said, *"I did not see from Bani Hashim more jurisprudence and anyone more learned than 'Ali Ibn Hussain."* Those Umayyad caliphs who should not have acknowledged his wisdom due to their incessant power struggles, also admitted this and Abd ul- malek Ibn Marwan told Imam Zain Al-'Abidin (‘a), *"Allah has given you such knowledge, faith and abstinence, that has not been given to anyone before."* Omar Ibn Abdolazim called him - *seraje donya* and *jamae islam*- which means 'light of the world and the beauty of Islam.'[1]

There is a tradition about fortune or destiny from this Imam (‘a) in which it is said that a man once asked him: *"Allah sacrifice me for you, do people encounter disasters because of their actions or by chance?"* (Which means do they face troubles because of what they do, or because it has been predestined by Allah from the very first day that they should face such troubles as if it has been written on their foreheads as their fortune?) The Imam answered: "*Allah's allocation of destiny and human action are like the human spirit and body. The spirit does not have any physical sensation and the body without the spirit does not have any movement. When they mix together they get power and start moving. Action and destiny are the same. If destiny was not the ruler of your action, there would be no difference*

1. **Tarikh Al-Ya’qubi** 2:305.

between creator and creature and Allah's allocation of destiny would change to something of nonsense. And if your action does not match destiny it would not happen. These two are always together and here Allah helps his righteous servants." He then added: *"You should know that the worst oppressor is the one who thinks that cruelty and oppression are justice but that the justice which Allah has guided him to is injustice and oppression. You should know that each servant of Allah has four eyes; from two of them he observes worldly affairs and, from the other two, he sees the works of the other world. So, if Allah intends someone benefit, he opens the eyes of his heart, otherwise he will leave him to himself."* He then turned to the man who asked him about destiny and said: *"He is from this group! He is from this group!"* [1]

The Imam (‘a), in explaining the impossibility of claiming limitation to Almighty Allah, solely as ascribable to any possible existence, stated, *"O Abu Hamzahh, Allah is not described in relation to limitation, as how can you describe something that is endless and yet describe him in a way in which you limit him, while eyes are not able to see him but he sees vision, itself, and he is thorough and known?"*[2]

5. Explicit Statements of Imam Sajjad (‘a) about the Imams (‘a) after him and his Statements Concerning the Arrival of Imam Mahdi (‘a)

1. Imam Zain Al-'Abidin (‘a) quoted a very lengthy adith from Jabir ibn Abdullah *A*nsri in some parts of which the holy Prophet (s) mentioned his grandson Imam Hussain (‘a) saying to Jabir: *"A man will be raised from the generation of this my son who will fill the Earth with justice and tranquillity, as it is now filled with grief and oppression."*[3]

2. In another place he said about his son, Imam Mahdi (may Allah hasten his joyful advent): "In the ruling period of Al-Qaim (May

1. **Al-Tawhid** for Shaykh Saduq, 366-367.
2. Shaykh Al-Kulayni, **Al-Kafi** 1:100.
3. **Mu'jam A*hadith* Al-Imam Al-Mahdi** (may God hasten his glad advent) 3:190.

Allah, hasten his glad advent) Allah will make Islam victorious over all other religions."[1]

3. He also said: "With the arrival of Imam Mahdi (may Allah hasten his joyful advent), Allah the Almighty will remove illnesses and sickness from all sick faithful people and will return their strength to them."[2]

4. Imam Sajjad (‘a) says: "Al- Qaim – who is from the holy household of the Prophet (s) – possesses some of the traditional prophetic characteristics like: the long lifespan of Adam (‘a) and Noah (‘a), the secret birth and being isolated from people thereafter like Abraham (‘a), the fear and absence associated with Moses' (‘a), peoples' disagreement about him like in the case of Christ (‘a), improvement after having tolerated all hardships like Ayyub (‘a) and rising with the sword like Muhammad (s)."[3]

5. About Imam Mahdi's (‘a) hiding and concealment, the Imam (‘a) says:

"The birth of our Qaim (may Allah hasten his fortunate advent) will remain hidden from the people to the extent that some will say that he has not yet been born. This is because, after appearing, he must not have promised his loyalty to anyone."[4]

6. It has been narrated from Abu amzah Thumali who narrated from Abu Khalid Kabuli who said:

"One day I went to Imam Zain Al-'Abidin (‘a) and asked him: "Oh, son of the Prophet! (s), tell me about the number of people the obeying of whom has been made obligatory by Allah the Exalted." He answered: "Oh, father of Kankar! They are none other than "those in authority" (Ulil Amr), who were selected as the rulers of the people by Allah, the Almighty, Himself, and whose following was made obligatory on people by Him: The first one is Imam 'Ali (the chief of

1. Ibid, 3:191; **Yanabi' Al-Mawaddah** 3:240.
2. Ibid, 3:193; **Kitab Al-Ghaybah** p. 332.
3. **Al-Sirat Al-Mustaqim** 2:238; **A'yan Al-Shi'ah** 2:58.
4. **Kamal Al-Din wa Tamam Al-Ni'mah** p. 323.

the faithful) (‘a) and then this mandate is provided to us by Allah." Then he was quiet for a while.

I asked him: "O, my Lord! We know about a tradition related to Imam 'Ali (‘a) in which he says: the Earth will never be empty from Divine Proof (HujjatAllah). Hence, tell me who is the Divine Proof and the Imam (‘a) after you?"

He said:

"My son, Muhammad, will be your Imam (‘a) after me, whose name, according to the Torah (the Old Testament) is "Baqir" and "analyzer of wisdoms." After him will be his son "Ja'far" whose name according to heavenly creatures is "Sadiq (the truthful).""

I asked him politely: "My Lord! What is the reason that only he will be called "Sadiq (the truthful)" while all of you have the same quality?" (All of you are truthful).The Imam (‘a) said:

"My father quoted from his father who quoted from the holy Prophet (s) who said: "When my son Ja'afar son of Muhammad son of 'Ali son of Hussain son of 'Ali (‘a) is born, name him "Sadiq (the truthful)" because the fifth son from his offspring will also be given the same name, who will boldly assert in the court of Allah, the Exalted, that he is also Imam. He will be known as "Ja'far Kazzab" (the liar) to Allah the Almighty, who, by accusing Allah the Almighty, will claim a seat for which he is not suitable. He will oppose his father and will display a feeling of jealousy towards his brother. He is the one who will make the divine secrets manifest in the period of absence of the friend of Allah (Waliullah)."

Then Imam 'Ali son of Hussain (‘a) cried intensely and said:

"It is as if I am seeing Ja'far Kazzab who is provoking the cruellest person of his time to prevent the absent Imam (‘a) and Imam "Waliullah" from his righteous deeds, so that he can possess his father's seat with the help of the cruellest person. But he is not aware of Imam "Waliullah's" birth. In hearing the probability of Imam "Waliullah's" birth, he will become furious to find and kill him, coveting to inherit all the inheritance of his father through wrongful means."

Ibn Khalid says: I said to Imam (‘a) politely: "O son of the Prophet (s) is there a possibility of such a thing?"

He said:

"I swear by Allah! Yes. This is written on a leaf of pages (book) in which a number of hardships and misfortunes are mentioned that we, the Ahlul- Bayt, the household of the Prophet (‘a), will have to face after the death of the Prophet of Allah (s)."

Abu Khalid said: I asked: "O the son of the Prophet (s)! What will happen after that?"

He said: "Then will continue the absent period of Imam "Waliullah" who is the twelfth Imam (Wasi) of all Imams of the Prophet (s) and other Imams (‘a). O Abu Khalid! The people of the period of his absence, who will have a strong belief in his Imamah and will keep waiting for him, are far better than the people of our time, because Allah the Almighty has given them such an understanding and knowledge that the absent period becomes an absolute observation for them. Allah the Almighty will equalize their positions to Jihad, which they fought alongside the holy Prophet (s) against the enemies of Islam. They are really sincere and are our real Shi'ahs who openly or in secret invite people to the true religion of Allah (Islam)."

Then he mentioned that to wait for Imam Mahdi (May Allah, hasten his glad advent) is the best relief itself.[1]

6. Imam Sajjad (‘a) and Islamic Jurisprudence and Religious Laws (Fiqh)

The study circle that was established by Imam Sajjad (‘a) highlighted various types of Islamic knowledge. The Imam (‘a) added to the knowledge of the students with branches of his own and his forefathers' knowledge. He taught the leading students Islamic Jurisprudence and inference of religious laws. A large number of Muslim jurisprudents graduated from a course of study here.

In this way, Imam (‘a) was successful in attracting the attention of a large number of Readers and men of the book and tradition, to the

1. **Al-Ihtijaj** 2:48-50; the arguments of Imam Ali son of Hussain (‘a).

extent that Sa'id Ibn Al-Musayyab said: The Readers would not leave the city unless Imam (‘a) left Makkah and when we left the city along with the Imam (‘a), a group of one thousand riders accompanied us.[1]

The present meaning of Jurisprudence is a branch of knowledge dealing with the religious problems of the persons. The Imam (‘a) was the only one having explanations for all religious matters, teaching others their inference from an Islamic viewpoint. He was the only instructor of all Jurisprudents of Madinah. The establishment of his study circle changed into the origin for many other jurisprudential schools that were established later.

Zahari says about Imam Sajjad (‘a): "I have not seen anyone else in Hashim's family who can be called superior and a jurisprudent of a higher level than Imam Zain Al-'Abidin (‘a)." According to Shafiei, he was the greatest jurisprudent of Madinah. [2]

Islamic historians have said that Zahari acknowledged Imam Hussain ibn 'Ali's (‘a) knowledge and supremacy. They say that Imam Sajjad (‘a) was among those people whom Zahari consulted for the solution of very important religious problems. It is narrated that Zahari dreamt that one of his hands was dyed with henna. Imam Sajjad (‘a) interpreted his dream saying: *"Very soon, your hands are going to be mistakenly coloured with bloodshed."*

Zahari was the governor of the Umayyad government. One day, while he was torturing a criminal, the man suddenly died of his punishment. Zahari became very worried and had no other choice but to escape the premises. He did so and went to a cave where he spent all the time worshipping Allah. When the Imam (‘a) decided to go for Hajj, he passed the cave on his way and he saw Zahari worshiping Allah. Someone asked the Imam (‘a): *"Don't you have anything to say to Zahari?"* Imam (‘a) replied positively. He went into the cave where he found him frightened and hopeless of Allah's blessings. Imam (‘a) said to him: *"I am afraid for you; not for what you have done, but for your state of hopelessness of Allah's blessings. Pay his blood- money*

1. **Ikhtibar M'arifat Al-Rijal** 1:333.
2. Imam Zain Al-‘Abidin (‘a) Ibn ‘Asakir, **Tarikh Madinat Dimashq**, Research by Muammad Baqir Mahmudi, p. 27.

to the members of his family (here the Imam (‘a) is pointing towards the 92nd verse of Al-Nisa) and leave for your home and restart your religious teachings and arguments."

Zahari was overjoyed and said to the Imam (‘a): "O, my Lord! You solved my unsolvable problem. No doubt, Allah the Almighty blesses any family He wants with His prophetic mission and He is well-aware of everyone."[1]

It has been narrated that one day Zahari came to Imam Zain Al-'Abidin (‘a) house together with a group of jurisprudents. The Imam (‘a) asked them about their discussion. Zahari said: Our discussion was about "fasting." In my view, we have no obligatory "fasting" other than fasting of the month Ramadan.

The Imam (‘a) felt sorry for the scant information they had about their religion and religious laws so he then explained the kinds of fasting for them as follows:

"The matter is not as you said. There are forty kinds of fasting, ten of which are obligatory like for the month of Ramadan. There are ten kinds which are forbidden (Haram). The other fourteen kinds are optional. If a person wants to keep them, he can keep them. Otherwise he can break his fast, if it is one of the last fourteen types: three kinds are fasting of permission, fasting of permissibility, fasting of journey and, finally, fasting of illness."

Zahari and other jurisprudents were stunned to come to know about the Imam's (‘a) knowledge on religious problems. Zahari requested him to explain all the forty kinds of fasting for them. Imam (‘a) said:

"But among the obligatory fasting, the first is the fasting of the holy month of Ramadan; the second fasting is a fasting period of two months for having broken one of the fasts of the holy month of Ramadan intentionally; another kind of obligatory fasting is a fasting period of two months observed for an unintentional murder of someone by a person who does not have the ability to free a slave." Allah the Almighty says:

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1. Ibn ‘Asakir, **Tarikh Madinat Dimashq** 41:398; **Mustadrak Al-Wasa’il** 18:222; Ibn Shahrashub, **Manaqib Ali ibn Abi Talib** 3:298.

﴿وَمَن قَتَلَ مُؤۡمِنًا خَطَـًٔا فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ وَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦٓ إِلَّآ أَن يَصَّدَّقُواْۚ فَإِن كَانَ مِن قَوۡمٍ عَدُوّٖ لَّكُمۡ وَهُوَ مُؤۡمِنٞ فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ وَإِن كَانَ مِن قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞ فَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦ وَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ مُتَتَابِعَيۡنِ تَوۡبَةٗ مِّنَ ٱللَّهِۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا﴾

"And it does not behove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood- money should be paid to his people unless they remit it as alms; but if he comes from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood- money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise."[1]

Another kind of fasting is a fasting period of two months, observed as atonement (Kaffara) for Dhihar[2] for a person who does not have the ability to free a slave. Allah Almighty says:

﴿وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمۡ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحۡرِيرُ رَقَبَةٖ مِّن قَبۡلِ أَن يَتَمَآسَّاۚ ذَٰلِكُمۡ تُوعَظُونَ بِهِۦۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ۝٣ فَمَن لَّمۡ

1. *Surat Al-Nisa, 4:92.*
2. Dhihar is a kind of separation from ones wife announcing her as his mother and making any kind of sexual relations haraam with her. This practice has been outdated in Islam and now if a person wants to do so, despite being prohhhibited, he should pay (Kaffarah) penenance instead, and she will be stil lawful.

تَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴾

"And (as for) those who put away their wives by likening their backs to the backs of their mothers, then recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is aware of what you do, but whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and his messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment."[1]

The other fasting is a fasting period of three days observed for taking an oath. Allah the Almighty says:

﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ ﴾

"Allah does not call you to account for what is vain in your oaths, but he calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the average amount you feed your families, or their clothing, or the freeing of a slave; but

1. *Surat Al-Mujadala, 58:3-4.*

whosoever cannot find the means then fast for three days; this is the expiation for breaking your oaths when you swear; and guard your oaths! Thus does Allah make clear to you his communications, that you may be grateful."[1]

All mentioned fasting should be observed without allowing any gaps between the days.

Another kind of obligatory fast is the fast for discomfort as a result of shaving one's head. Allah the Almighty says:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ بِهِۦٓ أَذٗى مِّن رَّأۡسِهِۦ فَفِدۡيَةٞ مِّن صِيَامٍ أَوۡ صَدَقَةٍ أَوۡ نُسُكٖ﴾

the meaning of which is: "*And you will most certainly find them the greediest of men for life, (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years and his being granted a long life will in no way remove him further away from chastisement, and Allah sees what they do".*[2]

And if a person has such a problem, he has the option to perform any of the three options.

Another obligatory fasting is the fasting observed for changing the day of greater Pilgrimage. Allah says:

﴿فَمَن تَمَتَّعَ بِٱلۡعُمۡرَةِ إِلَى ٱلۡحَجِّ فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡيِۚ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ أَيَّامٖ فِي ٱلۡحَجِّ وَسَبۡعَةٍ إِذَا رَجَعۡتُمۡۗ تِلۡكَ عَشَرَةٞ كَامِلَةٞ﴾

"And accomplish the pilgrimage and the visit for Allah but if you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but

1. *Surat Al-Ma'idah, 5:89.*
2. *Surat Al-Baqarah, (The Cow), 2:196.*

whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the sacred mosque, and be careful (of your duty) to Allah and know that Allah is severe in requiting 'evil.' "[1]

Another fast is the one kept for punishment of a prey by someone in the state of pilgrim's grab (Ehram). Allah says:

﴿وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا﴾[2]

"O, you who believe! do not kill game while you are on pilgrimage and, for whoever among you kills intentionally, compensation is the like of what he killed from the cattle, as two just persons among you shall judge as to an offering to be brought to the Ka'abah, or the expiation is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what has gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is mighty, Lord of retribution."[3]

And then Imam Sajjad (‘a) said: "O, Zahari! Do you know how to equalize the number of fasts with its atonement (Kaffara)?" Zahari replied: "No, I do not know." Imam (‘a) said: "At first, the price of the prey is made known; then the number of kilograms of wheat, which can be bought with the same amount of money is noted. Then,

1. *Surat Al-Baqarah, 2:196.*
2. *Surat Al-MaeDah, 5:95.*
3. **Fiqh Imam Al-Ridha (‘a)**, p. 200; **Al-Maqn'ah** for Al-Mufid, p. 363.

the quantity of wheat is divided into 'Sa'a' (a unit which is about three kilograms) and then, a fast is observed against every half 'sa'a."

The fasting for vow and 'religious reclusion' (*E'atikaf*) is also obligatory.[1]

Among the particular days in which it is forbidden (*haram*) to observe fasting are "the festival at the end of the fasting month" (*Eid Fitr*), Feast of Sacrifices observed on the 10th of the lunar month of *thilhajj* (*Eid Qurban*), the three days named "the days of *Tashriq*", which are the fasting for eleventh, twelfth and thirteenth days of *Zihajj* i.e. three days after sacrifice. Another forbidden fasting is of the "suspicious day" (*Yum Al-Shak*), which we were ordered to observe and which we were subsequently forbidden to keep; we were ordered to observe fast on the mentioned day with the intention of the month of *Sha'ban*, but we were later forbidden to do so as no one should observe a fast on a day about which the people are doubtful.

Here Zahari said to the Imam (‘a): "May I be thy ransom! What should a person do who has not observed a single fast for the month of Sha'ban?" The Imam (‘a) replied: "He should observe fasting on the last day of the month of Sha'ban with the intention of a recommended (Mustahib) fasting. If the next day was the first day for the month of Ramadan, his fast will be counted as the first fasting day of the month of Ramadan. Otherwise, if it was still the last day of Sha'ban, he still has not lost anything."

Zahari objected to the Imam (‘a) saying: "How can a recommended fast possibly replace an obligatory fasting?" Imam (‘a) answered: "If a person is observing fast without knowing that it is the holy month of Ramadan, and comes to know it later, then his fasting is known as the fast of the month of Ramadan because he has not missed the obligatory fasting of the month of Ramadan."

Then Imam (‘a) continued on about the kinds of fasting, saying:

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1. After having observed fast for two days, the third fasting of religious seclusion becomes obligatory and its vows and charity also becomes obligatory.

"Other forbidden fasts include the fast of union (Wisaal) [in which a fast is observed for a day and a night respectively], the fasting of 'silence' (Sukoot) [in which a person intends not to speak a single word for the whole day]."

Fasting for a vow of sins and a lifetime observed fasting are also forbidden.

But a number of optional fasts include the fasting of Fridays, Thursdays, Mondays, the fasting for 'the White days' or 'the days of the bright night' *(Ayam Al-Beidh)* which are the thirteenth, fourteenth and fifteenth day of every month, the fasting for six days of *Shawal* after the holy month of *Ramadan*, the fasting for '*Arafat* and *Ashura* – the tenth day of Muharram, which is the day of martyrdom of Imam Hussain (‘a). For these days, the observer has the option of whether to keep fasting or break them.

But fasting of 'permission' depends on the permission of a third person. For example, a recommended fasting of a married woman depends on the permission of her husband, fasting of a slave depends on the permission of his master and fasting of a guest depends on the permission of his host. Because, the holy Prophet (s) said: *"whosoever becomes the guest of someone, he should not observe fast unless his host allows him to do so."*

Another kind of optional fasting is the fasting of 'correction' like of a child (who has not reached the age of puberty but can discern the difference between good and evil) who practices observing the fast to be ready for fasting when he reaches the age of puberty; or the fasting of a traveller who has been eating and drinking during his journey as the travellers are allowed so to do, but who, after reaching home, does not eat or drink anything for the rest of the day to show respect and honour for the holy month of Ramadan.

The fasting of "IAbaha" (permitted) is a fast which is observed as a result of unknowingly breaking one's fast. Such fasting is acceptable to Allah (swt).

But there is a controversy among the common jurisprudents on the fasting of a sick person and a traveller. Some of them say: They should observe fasting, while some others say that fasting is forbidden for them. There is a third group of jurisprudents according

to whom observing a fast is optional for such people. But we say: fasting is not obligatory while a person is travelling or if he is sick. If such persons observe a fast, they should break it as Allah the Exalted has said: "*whoever from amongst you falls ill or on journey, should observe [the same number of] fasts in other days.*"[1]

Thus, this jurisprudential discussion between Imam (‘a) and other jurisprudents and intellectuals came to an end; a discussion in which the Imam (‘a) showed his vast knowledge about religious laws and secondary branches of jurisprudential principles. In his discussion, the Imam (‘a) mentioned a number of branches of fasting, of which the other intellectuals and scholars were unaware; it needs to be mentioned here that when making a religious statement about the rules and kinds of fasting, Imamite jurisprudents rely on the ongoing tradition.

7. Scientific Aspects of Imam Sajjad's (‘a) Prayers

A record of Imam Sajjad (‘a) Al-*Sahifah Al-Sajjadiyyah* despite its crucially important responsibility of training and creating personal and social movements, also contain some very important scientific aspects, which shows the high educational rank of the Imam (‘a); just as Imam 'Ali's (‘a) speeches and Imam Hussain's (‘a) 'Arafat Prayer' contain some scientific aspects related to physical branches of knowledge, like the form of human body, the circumstances of creating human beings along with heavenly and other earthly creatures.

In one of his prayers, Imam Sajjad (‘a) says: "O, Allah! You are so transcendent, knowledgeable and omnipotent that you know the weight of the Heavens; you are so pure that you know the weight of the Earth; you are so pure that you know the weight of the sun and the moon; you are so pure that you know the weight of light and darkness; you are so pure that you know the weight of the shadows and air."[2] These expressions were mentioned by Imam Sajjad (‘a) at

1. **Al-Kafi** 4:84; **Al-Khisal** pp. 534–537; **Tafsir Al-Qummi** pp. 172–175; **Al-Muqni'a** 58; **Al-Tahdhib** 1:435.
2. **Al-Sahifah Al-Sajjadiyyah** p. 24.

such a time, when none of them were discussed in scientific and scholarly gatherings of those days of the Islamic period.

Imam Sajjad (‘a), in one of his prayers for the soldiers of justice, also hinted about the possibility that food may be able to become polluted by germs; he has prayed cursing the enemies:

"O Lord! Blend epidemic diseases into their water and mix sickness into their foods with."[1]

There are a number of his prayers which contain a slight mention of such problems.

8. Imam Sajjad (‘a) and Arabic Literature

Imam Sajjad (‘a) has also contributed greatly to the Arabic literary field. In fact, his work is so highly rated, that it can be classified as coming second to Imam 'Ali's (‘a) eloquently delivered speeches and literature, in terms of quantity and quality. When focusing on the quality of Imam Sajjad's work, we can see that his literature is quite unique. The majority of the literatures of the Imam (‘a) were his own prayers. He used his artistry and intellect in his literature to spread a universal message far and wide.[2]

Imam Sajjad (‘a), in his exceptional literary works, criticized corrupt conditions and tried to establish an Islamic identity, on both personal and social levels. The Imam's (‘a) literary style can be viewed as being a revolutionary Islamic movement, set against the mundane literature of his time. This unorthodox literature initiated various bizarre phases, directly linked to the oppressive government. It mutated into a corrupt, dark and completely deviant form of literary art, which clearly illustrated a steady decline of the society's morals and values.

In the complete version of Imam Sajjad's (‘a) record, *'Al- Sahifah Al-Sajjadiyyah',* it has been narrated from Assema'i that he said: "One night I was circumambulating the *Ka'abbah* when I saw a young man

1. Ibid, 135.
2. **Tarikh Al-Adab Al-Arabi fi Daw' Al-Manhaj Al-Islami** p. 353

with an elegant face. The strands of his hair were dangling. He had the curtain of the Ka'abah in his hand and was saying:

"All eyes have gone to sleep, the stars have declined, and You are a Living (Immortal) King. Kings have closed the doors of their castles and asked their guards to be alert and to not let anyone in, but the doors of Your blessings are open. I am here so that you look favourably upon me."

Then he recited these poetic verses:

"Oh, One who recites the prayers in the middle of the night! Oh, the One who is the only remover of grief, misfortune and illness! All of your guests are asleep around your house, but oh, Self- Existent One! You are the only one awake. Oh, Lord! I call upon You in the manner that You have ordered me. Thus, for the sake of your holy home, have mercy on my tears. If the sinful have lost hope in being forgiven by you, then who else is there to shower the rain of blessings over them?"

Assema'i said: I followed the young man and realised that he was none other than Imam Zain Al-'Abidin (‘a).

Another tradition narrated from Tawus Al-Yamani says: At midnight I saw a man holding the curtains of the *Ka'abah* in his hands and saying:

"O, One who is the only hope for me in my all needs. I have come to complain from you for my helplessness. Listen to my complaint, O, my Hope! You are the only remover of my hardships. Forgive me for my sins and provide me with all my needs. I have insufficient provision which will not help me reach my destination. Should I weep over my scanty insufficient provision or should I cry for my distant destination? I have brought some ugly and unfavourable deeds to your court. I do not find anyone more evil- doing than I am. O, my extreme Desire! Will you burn me in the burning fire? (If yes) then what will happen to my hopes and fear of you?"[1]

He says: When I looked at him carefully, I came to know that he was 'Ali Ibn Hussain (‘a).

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1. **Al-Sahifah Al-Sajjadiyyah** p. 514.

Other examples of the Imam's (‘a) literary work are the following verses quoted in "Imam Zain Al-'Abidin's (‘a) role in the Ahl Al-Bayt (‘a)", a book by Ahmad Fahmi Muhammad:

"This is we who are the leading ones towards the Kawther's (a river in Paradise) pond. We are the ones who will quench the thirst of the thirsty people, or will not let them drink a single drop of it. No one can be prosperous without our permission. The ones who love us will never be left in helplessness and hopelessness. He who makes us happy shall reach happiness. But the birth of a person who hurts us will be objectionable. The place for meeting the people, who snatch our rights, will be the Day of Resurrection."[1]

9. Imam Sajjad's (‘a) Series of Debates

The art of debating is amongst the most professional of arts. If someone wants to overcome his opponent by way of reasoning, he must be skilful in his field, methodical in his approach, adroit, attentive, well advanced and informed to the highest degree.

All of the sincere Imams (‘a) were experts in the field of religious debate. They always prevailed over their enemies by showing their cerebral expertise and allowed no room for doubt. The Imams clearly demonstrated, to their opponents, the constant assistance they received from Allah the Almighty. One of their enemies commented that: "They are a family who has been fed from the breasts of wisdom."

Shaykh Tabrasi compiled the fourteen Infallibles' the Prophet (s), Hazrat Zahra (‘a) and the twelve Imams (‘a) argumentations in his book *'Al- Ehtijaaj'*. Some examples are mentioned as follows:

1. A person from Basrah came to 'Ali Ibn Hussain (‘a) and said: *"O, 'Ali Ibn Hussain (‘a)! Your grandfather ʿAli ibn Abi- Talib (‘a) killed believers."* Imam Zain Al-'Abidin's (‘a) eyes filled with tears. He cried so much that his hands were drenched with tears. He poured the tears onto the earth saying:

1. Al-Majlisi, **Bihar Al-Anwar** 46:91; **Bisharah Al-Mustafa** p. 179.

"O, my brother from Basrah! No, I swear by Allah that what you just said is not the truth. I swear by Allah (swt), that neither did 'Ali (‘a) kill a believer, nor did he murder a Muslim. Those he killed were people who were claiming to be Muslims, but who had hidden their blasphemy. They were just acting like Muslims. By the time they found other people who agreed to help them in their blasphemous activities, they starting showing their hidden infidelity. The Arabs of the Sahara, as well as the close companions of the Prophet (s) knew that those who participated in the battles of Jamal, Siffin and Nahrwan against Imam 'Ali (‘a) were those who were cursed by the holy Prophet (s) and the liars were injured."

Then the old man from Kufah said to the Imam (‘a): O, 'Ali Ibn Hussain (‘a)! Your ancestor ʿAli ibn Abi- Talib (‘a) used to say: *"Our brother did injustice to us."* (He called the quarrelsome people his brothers).

Imam Sajjad (‘a) said: Didn't you read the holy Book of Allah in which He says: "And unto the tribe of ('Aad) we sent their brother Hud. We delivered Hud and the faithful who were with him, by a mercy from us and we unleashed upon the rest a barren wind." [1]

2. It has been narrated from Abu amzah Thumali that he said: One day a judge from the judges of Kufah came to Imam Sajjad (‘a) and said: *"May I be the ransom! Make me aware of the meaning of this verse: 'and we made between them and the towns which we had blessed (other) towns to be easily seen and we apportioned the journey therein: travel through them nights and days, secure.'"*

The Imam (‘a) said: "What did the people before you say about that?"

He said: "They said it is Makkah."

The Imam (‘a) said: "Do you know another city where the number of thieves is greater than the number of thieves in Makkah?"

The man said: "Then which city is meant by the word 'city or town' in the verse?"

1. **Ihtijaj** of Shaykh Tabrasi, 2:40.

Imam (‘a) said: "The meaning of the word is the inhabitants of that place, not the place itself."

Abu amzah asked: "Is there any other verse in which the people of the cities have been mentioned?"

Imam Sajjad (‘a) answered: "Have you heard of this verse: How many a town defied the command of its Lord and His apostles, then we called it to a severe account and punished it with a dire punishment", and "Those are the towns that we destroyed when they were wrongdoers, and we appointed a tryst for their destruction." And "Ask [the people of] the town we were in, and the caravan with which we came. We indeed speak the truth." Then the Imam (‘a) proceeded to recite other similar verses.

The judge said politely: "May I be thy ransom! Now that I know what the words in the verse mean, people of the towns or cities, tell me who the people mentioned in these verses were?"

The Imam (‘a) answered: "We are the people!" He added, "Have you not heard that Allah says in the same verse: "And we had ordained the course through them: Travel through them in safety, night and day." "Aameen means in safety."[1]

3. It has been narrated by Imam Sajjad (‘a) that one day he met assan Basri in Mina while assan Basri was preaching to the people. The Imam (‘a) stopped and said: *"Wait for a moment! I have a question for you. Tomorrow, if your death comes to take you with it, will you be satisfied by the relation between you and your Allah?"*

He said: *"No."*

Imam (‘a) said: "Have you ever thought to change your unfavourable condition into a favourable one?"

Hassan thought for a while and then replied: "I will be telling a lie if I say yes, I have!"

The Imam (‘a) said: "Do you hope for a new prophet to come after Muhammad (s); a prophet with whom you may develop a relation (like you may be one of his companions)?"

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1. Shaykh Tabrasi, **Ihtijaj**, **Imam Sajjad's (‘a) argumentations**.

He answered: *"No."*

Imam (‘a) asked: "Do you hope to migrate from this home (the world) to another home (Hereafter) and do you hope to struggle to get there?"

He said: *"No."*

Imam (‘a) said: "Have you ever seen a person with a little wisdom who is satisfied with himself so little as you are right now? You are living in a condition which you do not like; you are also not thinking seriously of changing your condition and situation. You do not hope for any other prophet after Muhammad (s), and you do not hope to struggle to reach another home from your present one. Yet still you are preaching to the people!"

When the Imam (‘a) had gone away, assan Basri asked: *"who was that person?"*

The people answered: "He was 'Ali Ibn Hussain (‘a)."

Hassan Basri said: "A person from the family of wisdom!"

After that day no one saw assan Basri preaching to the people![1]

4. Abu Thamali Thumali narrated from Imam Sajjad (‘a) that the Imam (‘a) said to a man from Quraish: "When Allah the Almighty accepted the repentance of Adam and Eve, they had intercourse. They had never done it before. Adam had such great respect for the Ka'abah and its surroundings that when they wanted to have sexual intercourse, they would leave the place; they often went to a place named Hull for this purpose. After having sexual intercourse, they would have a bath before returning to the Ka'abah and entering within the Ka'abah boundary."

Imam Sajjad (‘a) continued saying: "Twenty children (boys and girls) were born from Adam and Eve. When Eve conceived for the first time, she gave birth to a boy and a girl who were named "Abel" and "Iqlima" respectively. When she became with child for the second time, another boy and girl were born who were named "Cain" and "Loza" respectively. Loza was the most beautiful daughter of Adam.

1. **Ihtijaj**, Shaykh Tabrasi, **Imam Sajjad's (‘a) arguments** 2:46-47.

When the four children grew older and reached the age of puberty, Adam started becoming frightening of sedition. Therefore, he called his four children and said: Abel, I want you to marry Loza and Cain should marry Iqlima. Cain disagreed with Adam's proposal saying: I will not do so! How can I allow Abel to marry my beautiful sister and in return I should marry his ugly sister? Adam said: We will draw lots and each of the brothers should marry the sister upon whom the lot falls. Loza's lot fell upon Abel and Iqlima's fell upon Cain and thus they got married. Afterwards, getting married with sisters was forbidden by Allah."

The man from Quraish asked: "Did Abel and Cain have any children from those two sisters?"

The Imam (‘a) said: *"Yes."*

The man stated: "This is what the Magians do today."

The Imam (‘a) said: "Magians are still performing this act, while it has been announced as a forbidden action by Allah the Exalted." He then said: "This problem [marriages between Adam's children] is not something deniable. All this took place while it was not yet a banned institution, nor was it prohibited according to their religious laws. Did Allah the Almighty not create Eve from Adam himself and later allow them to get married? It was a divine religious law that was afterwards forbidden."[1]

5. It has been narrated from Imam Muhammad Baqir (‘a) that after the martyrdom of Imam Hussain (‘a), Muhammad ibn Hanafiyya chased Imam Sajjad (‘a) and when he met him in private, he said: *"O, my nephew! You know that the holy Prophet (s) announced ʿAli ibn Abi- Talib (‘a) as successor and Imam after him. 'Ali (‘a) did the same with Hasan (‘a) and then Hussain (‘a). But your father – Imam Hussain (‘a) – has been killed (martyred) without making an announcement about the next successor and we offered prayer on his grave (we buried him and he will never come back). I am your uncle, your father's brother. As far as age and experience is concerned, I have supremacy over you because you are just a young man.*

1. **Ihtijaj** Shaykh Tabrasi, **Imam Sajjad's (‘a) arguments** 2:43-44.

Therefore, do not struggle to oppose me on the matter of Imamah and Succession."

Imam Sajjad (‘a) replied: "Be an abstemious servant of Allah. Never claim for such a thing that you are not suitable for. I give you advice not to be from amongst the ignorant ones. O, dear uncle! My father made me his successor before leaving for Iraq. Also, he made me the next Imam just before his martyrdom. This sword that is lying next to me is the Prophet's (s). Therefore, do not try to snatch my right otherwise I am afraid for your short life. Allah the Exalted wants Imamah and succession to remain only in Hussain ibn 'Ali's (‘a) line. If you want proof, let us go to "Hajar Al-Aswad" (the black stone which pilgrims kiss at Makkah) and ask it to make a decision."

Imam Baqir (‘a) continues: "This argument occurred in Makkah. Both of them went to 'Hajar Al-Aswad' where the Imam Sajjad (‘a) said to Muhammad Hanafiyya: First you pray in Allah the Exalted's court and request Him to make this stone speak in your favour, and then ask the stone yourself (About who is more suitable for the post of succession and Imamah)."

Muhammad started praying and begged Allah the Exalted to make the stone speak in his favour. Then he asked the stone to help them know the right person as Imam, but nothing happened (the stone did not say a single word).

Now, Imam Sajjad (‘a) said to him: "My dear uncle! If you were the successor and Imam, the stone would answer your question."

Muhammad Ibn Hanafiyah looked at the Imam (‘a) and said: *"My dear nephew! It is your turn to pray."*

Imam Sajjad (‘a) prayed and after praying said: "I want you to speak for the sake of He who put the essence of agreement among the prophets, successors and the common people in you; speak in clear Arabic language and let everyone know the Imam and successor after Imam Hussain (‘a)!"

'Hajar Al-aswad' started vibrating as if it wanted to leave its place and Allah the Almighty made it speak in a clear Arabic voice that said:

"In fact, Allah the Almighty wants the succession and Imamah after Hussain Ibn 'Ali (‘a) to be for 'Ali Ibn Hussain (‘a) who is the son of

Fatimah daughter of the Prophet (s)." Muhammad, who having turned away from the black stone, abandoned his former opinion and became a devout follower of Imam Sajjad (‘a)."[1]

It has been narrated from Imam Ja'far Sadiq Ibn Muhammad (‘a) who narrated from his ancestor, 'Ali Ibn Hussain (‘a), that he said:

"We are the leaders of the Muslims, the Divine Proofs for inhabitants of the world, chiefs of the pious people, leaders of those with bright foreheads [the best group of paradisiacal ones] and we are the masters of all believers of the world. We are the cause for peace on Earth like the stars in the skies which are the reasons for heavenly peace. We are those because of whom Allah has detained the sky from falling down on the Earth - unless He wishes it - and has not let the Earth shake its inhabitants. Because of us comes the rain; the mercy of Allah is spread everywhere which makes the Earth emit its blessings. If one of us was not on the Earth, it would swallow its inhabitants."

Then Imam (‘a) said:

"From the very first day when Allah the Almighty created Adam, the Earth was not left without a Divine Proof. Among such proofs, some were publicly known and some remained unknown and hidden; and the Earth will not be left alone without a Divine Proof until the Day of Resurrection. Otherwise, Allah the Almighty may not be served and worshiped any longer."[2]

10. Excellent Advice and Wise Sayings of Imam Sajjad (‘a)

You saw that Imam (‘a) never left his ancestors' city and remained there till the very end of his life. In those years he always defended the religious tenants and tried to establish the intellectual and moral training of the Muslim Ummah. Every Friday, he gave people advice. During his advice sessions he told them to be wary of the world, its deceits and traps because, at that time, most people were already

1. **Ihtijaj** Shaykh Tabrasi, **Imam Sajjad's (‘a) arguments** 2:46-47.
2. **Ihtijaj** Shaykh Tabrasi, **Imam Sajjad's (‘a) arguments** 2:47-48.

trapped by it. From amongst all his lectures and advices, the following one is mentioned as an example:[1]

1. May Allah the Almighty protect us from the conspiracy of oppressors, the aggression of the jealous and the severity of those who make unjustified demands. O, believers! Be careful of obstinate people and their followers who are enamoured of worldly things, so that they cannot make you like themselves and entice you to leave the righteous path. They are the people who have been deceived by the world and are chewing its dried crust which will not last till tomorrow (the Day of Resurrection). Avoid whatever Allah has forbidden you; and show piety against whatever Allah has kept you away from. Do not believe in whatever there is in this world unlike those who have thought this mortal world as their immortal place. I swear by Allah that the world along with a thousand kinds of self- decoration, lapsing of time, change and revolution, warnings and its traps, is a good reason for hatred of it. This is the world which has made anonymous ones famous and has made respectable ones despised; and which will throw people into hell on the Day of Resurrection. These all must be more than enough for an aware person to learn a lesson and keep himself away from this mean world.

2. An advice for piety, praying in the court of Allah the Exalted and warning people from helping oppressors:

Abstain from evils with the help of Allah. Try for self- correction. Obey Allah and your leader. Maybe someone regrets the mistakes he did yesterday and for the rights of Him. Ask Him for forgiveness and repent in His court for your wrong deeds because He is the One who accepts penitence. He is the One who forgives for all wrong deeds. He is aware of all that you do. Avoid the companionship of sinful ones, do not help oppressors and keep yourselves away from neighbouring lewd persons. Be careful of their conspiracies and do not go near them.

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1. **Tuhaf Al-’Uqul** of Ibn Shu'bah Al-Harrani, 182-184; **Al-A'alami** (edition: Beirut).

3. Befriend Allah's Saints:

You should know that whoever opposes Allah's Saints, or chooses a religion other than one of Allah's, or depends on his own ideas and thoughts and who rejects whatever the Saints say will be burned in a flame which will swallow their unfortunate disembodied souls. They are like the dead who do not understand and perceive the burning fire. O, pious people! Learn a lesson and thank your Allah who has guided you to the right path. You should know that you have no other way to escape from Allah's territory of power. Certainly, He is seeing all you do. One day you all will return back to Him. Benefit from advice and try to train yourselves as the good ones do.[1]

4. The sign of those who are the pious ones in this world and who are very eager to know about the Hereafter, they leave every kind of friendship and companionship which does not suit their targets. You should know that whoever struggles for the reward on the Day of Resurrection does not pay much attention to the mortal happiness of the world and is always ready to die. Such a person prepares provisions for the next world and for the long journey he is about to go on. Allah the Almighty has said:

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ رَبِّ ٱرۡجِعُونِ ٩٩ لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُ﴾

"When death comes to one of them, he says: My Lord! Take me back that I may act righteously in what I have left behind."[2]

Thus each of you should think of himself as a person who has been taken back to this world and who is regretting for not having done righteousness for the Hereafter.

5. O servants of Allah! Be aware that he, who is afraid of a surprise attack by night, leaves the comfortable bed. He abandons eating and

1. **Tuhaf Al-’Uqul** of Ibn Sha'bah Al-Harrani, pp. 252-255; with a slight difference.
2. *Surat Al-Mu'minun, 23:99-100.*

drinking various foods and drinks as he is afraid of some international instigated victory over him. Woe to you! O, son of Adam for the surprise attack by Allah on honour, and woe to all sinful ones for the surprise attack of Him with sudden death during day and night. This is what we call a surprise attack from which there is never and no way to escape from. O believers! Fear Allah's surprise attack because He has said:

﴿ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾[1]

"And most certainly we will settle you in the land after them; this is for him who fears standing in my presence and who fears my threat." Fear happiness, pride and the evils of the world. Always remember the ending period of your life and struggle for reaching that because the glitter of the world is nothing else but deceit and wanting the world itself is a great sin."

6. O, servants of Allah! Ask for Allah's support, and struggle to reach what you have been created for and act righteously, because Allah the Exalted has not created you purposeless, neither has He left you straying. But He has made you aware of Him. He has sent His messengers towards you and has sent down His Book over you, which tells you about lawful and unlawful things with examples. Thus ask for His support who has argued with you in such a manner saying:

﴿أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ۝٨ وَلِسَانٗا وَشَفَتَيۡنِ ۝٩ وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ﴾

"Have we not made for him two eyes, a tongue. And two lips. And shown him the two paths [of good and evil]?"[2]

This is a Divine proof for you, thus fear Him the most you can because all powers are for none other but Him and no one else but He

1. *Surat Al-Ibrahim (Abraham), 14:14.*
2. *Surat Al-Balad (The Town), 90:8-10.*

can be relied on and may His peace and blessings be upon Muhammad and his holy household.[1]

7. Undoubtedly, the world has turned its back to you and the next world (Hereafter) is welcoming you face to face. Both of them (this world and Hereafter) have their own children. So, try to be the child of the Hereafter. Act pietistic in this world and keep thinking of the next world because, to the pious, the earth is just a floor for living on, soil just a bed for sleeping on, lumps of earth are just small cushions, and water only a perfume to make them smell good. They use the world simply according to their needs. You should know that those loving paradise are always attracted by good deeds. They refrain from lust. He, who fears hellish flames, always averts himself from sins; he, who lives piously in this world, his hardships change into ease and relief at which point he no longer considers them hardships. Allah the Almighty has some servants whose hearts are stacked with futurity rewards, as if they can see heavenly men surrounded by immortal comforts and the dwellers of hell surrounded by tortures and torments. They are the people who never cause sedition. Their hearts are sorrowful, their souls are pure and their wants are very few. They pass the short days with patience; the short days which will very soon bring everlasting pleasure for them. When night falls, they stand up supplicating in the His court while teardrops flow on their cheeks and they pray for freedom from hellish flames and burning fires. During the day, they are the intellectuals and righteous. They are as thin as a bow, because the fear of Allah, and excessive prayers have made them so. They seem to be sick and ill although they do not have the slightest illness in them. Sometimes, when people see them, they start doubting their sanity although their minds are thinking strongly about burning flames and the tortures of the hell.[2]

1. **Tuhaf Al-’Uqul** of Ibn Shu'bah Al-Harrani, 272-274.
2. Ibid, 281.

11. A Bundle of Imam Sajjad's (‘a) Brilliant Words[1]

1. The goodness of a person is to prevent himself from himself.[2]

2. The highest level of belief is to show willingness for all divine provisions.

3. He who is valuable for himself thinks of the world as a mean thing.

4. He who shows willingness in regard to what Allah the Exalted has fixed for him is free from want more than everyone.

5. Any work done with piety is never useless, because how can a work which is accepted by Allah the Exalted possibly be useless?

6. Someone asked the Imam (‘a): who are the most valuable people? The Imam (‘a) replied: He who does not think of the world as the source of his value.

7. Someone came to the Imam (‘a) and said: O, Allah! Make me free of all your creatures. The Imam (‘a) said: This kind of prayer is not a correct one and people always need each other. Always say: O, my Lord! Keep me away from the evil in your creatures.

8. Refrain from lies, whether small or big, serious or jokes – because these small lies give people courage to tell big ones.

9. Whenever you find the hands of your enemy sinful of enmity against you, you should be sure that Allah has helped you.

A person asked the Imam (‘a): What is piety?

The Imam (‘a) answered: Piety is of ten types among whose highest quality is the lowest quality of self- restraint, the highest quality of self- restrain is the lowest rank of belief and the highest rank of belief is the lowest quality of willingness. The real meaning of piety has been mentioned in this verse:

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1. All the traditions that we have narrated here are from **Tuhaf Al-’Uqul** pp. 200-205.
2. **Tuhaf Al-’Uqul** for ibn sha'abah Al-harani, pp. 278.

﴿لِّكَيْلَا تَأْسَوْاْ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُواْ بِمَآ ءَاتَىٰكُمْ﴾

"So that you may not grieve for what escapes you, nor exult for what comes your way."[1]

10. Begging from people causes wretchedness; it destroys modesty, decreases dignity and is the essence of poverty. On the other hand, not calling every now and then for others' help is the essence of freedom of want.

11. From amongst you the most beloved, the most beneficent and the most honourable to Allah is the one whose love is the strongest for whatever is with Allah. The more a person fears Him, the greater becomes his chances of freedom from Divine punishment. The more a person is of a high moral standard and the more open- handed he is to his family, the more pleased will Allah be with him. Indeed the most favourable of you to Allah is the one who is the most pious of all.

12. The Imam (‘a) said to one of his sons: "My dear son! Do not be a companion of five groups of people, and do not travel with them. Never accompany a liar, as he is like a mirage; he will always try to give you the impression of nearness for things that are far and vice versa. Do not accompany a lewd person as such a person will sell you for a morsel or something lower than that. Do not accompany a jealous person as he will leave you alone when you need his help the most. Do not accompany a foolish person as the good intentions of such a person will harm you, and do not accompany someone who has broken off ties of relationship with his family members because I have found him cursed in the holy Qur'an.

13. The standard for understanding a Muslim's perfection of honesty is to find him abandoning talking about foolish things, debating less, and showing patience and good morals.

14. O mankind, while you give yourself advice and count (your mistakes) and when you wear fear of Allah as a blanket and

1. *Surat Al-Hadid (The Iron), 57:23.*

"avoiding" as a linen cloth spread under you carpet, you begin to improve. O mankind, you will die and then will become alive again. Then you will be let into the court of Allah for questioning about what have you done. Thus, prepare your answers for that day.

15. Someone from Quraish does not have supremacy over the one who is not from Quraish but by the means of humility. Greatness is nothing but piety. The good deed is what is done with good intention. Prayer is useless without religious knowledge. The most rejected and hated persons to Allah are those who claim to be followers of a religious leader but do not follow his guide's directions.

16. A real believer is a person whose supplication has one of three results: It is granted and reserved for him in the next world [if not fulfilled in this world], it is fulfilled in this world or it repels some misfortunes which were about to strike him.

17. A hypocrite is someone who himself performs what he tells others to refrain from, and does not do what he suggests others to do. He is just like quadrupeds kneeling down when falling on his knees for prayers and resembles a gallinacean hen while prostrating. Although he does not observe a fast, he passes his days expecting a variety of delicious foods for dinner. His nights are passed along with his only target which is none other than sleeping. He never holds a vigil. However, a real believer blends his wisdom with patience. His sitting is for learning, and silence is the source of sound for others. He keeps secrets and never exposes them even to his friends. He witnesses for everyone, even for strangers. He does not perform a good action hypocritically; neither abandons such an action simply on account of feeling shy. If he is praised among the people, he becomes afraid of whatever is said about him. He asks Allah for forgiveness for the sins people are unaware of. He is never injured by foolish people.

18. How many people are there who are proud of being praised by others; and how many people are there who are proud on account of Allah's beautiful secrecy of their faults.

19. There are a great number of deceived people who laugh, eat and drink and who do not know that perhaps they are cursed by Allah and will be thrown into hellfire.

20. Donating in indigence, generosity in richness, giving people their rights and saying 'salam' to people, are some of the habits of real believers.

21. Three things cause deliverance to a believer: silence in keeping himself away from backbiting people, compelling himself to perform actions which are useful for him in the next world and shedding tears for his sins.

22. A believer's affectionate looking at another believer and loving him is a sort of prayer.

23. There are three things which if found in a believer, will take him under Allah's protection and, on the Day of Resurrection, keep him under the shelter of the holy throne, and Allah will free such a person from huge fear: giving people as much as he expects them to give him; not commencing anything before investigating whether the work is for Allah's pleasure; and not reproaching his brother except only for a fault which he does not have or has overcome. It is enough for a person to discover his own faults and neglect those of others.

24. After theology, the second thing which is very much liked by Allah is chastity of the stomach and of lust; Allah the Almighty does not like anything more than to be asked for the fulfilment of one's needs.

25. Whoever asks your help for a good purpose, help him. If you later find him deserving, then you have performed a good deed; but if you do not find him deserving, you will, in any case, find yourself deserving for doing such a good deed. If a person, while standing on your right side, abuses you, but while reaching your left side asks for your forgiveness, forgive him.

26. Sittings with good causes call people towards righteousness. Respecting intellectuals causes excess of wisdom. Obeying parents makes a person become respected. The (correct) usage of wealth is the essence of manliness. Guiding a person who is asking for help is a correct execution of blessing. Stopping oneself from harming others is the essence of wisdom, which brings ease for both this world and the Hereafter.

27. Imam 'Ali Ibn Hussain (‘a) was reciting the Qur'anic verse:

﴿وَإِن تَعُدُّواْ نِعۡمَتَ ٱللَّهِ لَا تُحۡصُوهَآ﴾

"If you enumerate Allah's blessings, you will not be able to count them."[1]

And he said: Allah is pure who did not give the knowledge of his blessings to anyone but after having them confess to their lesser knowledge about it, as He did not let anyone know Him except to the extent that they know of their inability of knowing Him. Thus, Allah the Exalted has appreciated the declaration of the Gnostics with regard to their inability of understanding Him and He has named their declaration as their praise to Him, as He has named the insufficient knowledge and wisdom of intellectuals (who will never be able to understand Him) as their faith. This is because He is well aware of His servants' capacity and strength. Purity is for Allah who has accepted the confession of His blessings by His servants as His praise. Be pure, as one who states his helplessness in praise of Him as a thanksgiving.[2]

1. *Surat Ibrahim (Abraham), 14:34.*
2. **Tuhaf Al-’Uqul** of Ibn Shu'bah Al-Harrani, pp. 278-283.

CHAPTER TWO
THE TREATISE OF RIGHTS

Imam Sajjad's (‘a) "treatise of rights" tries to create personal and social relations in human life, in a manner that it encourages healthy relations between people and their society, along with all positive and progressive elements.

The Imam's (‘a) views about human beings were philosophical containing all aspects of human life, his relations with his Allah (swt), himself, his family, society, the government, his teachers and a relation of any other kind.

We can say: the establishment of social relations is based on a number of exact civil laws, which are the very first capital for a social system and a firm base for Islamic general laws. A person who is well aware of this reality and who knows about the relation between Allah the Exalted and His servants regarding their rights will be able to understand the secrets of Islamic laws as well as the philosophy of religious principles that have been accepted by Islam for the development of a personal and social human life.

A social, economical and official justice is unachievable unless an Islamic civil system is established. These civil laws are the base for all religious principles. As we know Imam Sajjad (‘a) was far away from all other intellectuals and lawyers of his time, with regard to this subject, which provides a firm base for all morality, education and a social system.

The Imam (‘a), after writing the book, gave it to one of his friends as a present. The sincere and truthful intellectual Thabit Ibn Abi Saffiah, known as Abu amzah Thumali, who was one of Imam's (‘a) pupils, has narrated the book from Imam Sajjad (‘a), which subsequently was proved by great Islamic personalities like Shaykh Al-Saduq, "thiqat Al-Islam", Kulayni, and Hasan Ibn 'Ali Ibn Hussain Ibn Sha'aba Hurrani in their books "Kitab Al-Khisal", "Kafi", and, respectively, which are all among ancient, and thus certain, shi'ah sources.

Before discussing the subject of rights, the Imam (‘a) points out the important issue that everyone is surrounded by a number of rights,

which are obligatory for him to know. After having said this, the Imam (‘a) discusses the greatest right for human beings which is related to Allah the Exalted. Then the Imam (‘a) divides all those rights into branches which are fixed for mankind by Allah the Exalted. Afterwards, he expresses all kinds of human relations with themselves from a divine perspective. Then there is a discussion about man's relation to his social surroundings, which speaks about all leaders and their followers, the common people and rulers. Also, he explains the kinds of leaders. Then the Imam (‘a) discusses about other relations with kith and kin, family members and even with slave men and women. Then comes the rights for a *muezzin* (the caller for the prayer), the leaders of the Friday prayers, friends, business partners, enemies, people asking for suggestions, consultants, corrigible ones, advisers, beggars, the ones being begged from, the elderly, the younger ones etc. Then Imam (‘a) discusses about the rights of fellow believers. Thereafter, come the rights of fellow creatures who are related to the whole of humanity, and a political system in which all human beings must help each other, even if the ones they are helping are not from them regarding their religious beliefs. The context you are just looking at is a complete version of Imam Sajjad's (‘a) treatise of rights, which is complete, according to what is written in the Imam's (‘a) characteristics *(Khisal).*[1]

1. A Brief Study of Rights

'You must know that Allah the Almighty has a right over you in every move you make and in all your moments of tranquillity, in all your conditions, situations and desires, in all your positions, in every part of your body you move and in every tool you work with.

The most important right of Allah –which is the base for all rights - is what He has made obligatory on you regarding Himself. The next right is what He has made obligatory on you for different parts of your whole body.

Allah the Almighty has rights on you against your tongue, ears, eyes, hands, feet, stomach and genital organ. Allah the Almighty has rights against all these seven organs with which you perform actions. Also,

1. **Al-Khisal** 564-570.

He has rights for some actions you must perform such as: offering prayers, fasting, alms (zakat), sacrifices and the rest of your works.

Despite these rights that you have regarding inner deeds, there are some outer rights as well, which you have to give to other people. The most important of which are the rights of Imams (‘a); then comes the rights for farmers and inferiors; the next rights are for your relatives. All these rights have their own branches.

Your Imams' (‘a) and leaders' rights are of three kinds: the most important of them is for them who run and train your country; then come the rights of those who nourish you; then come the rights of those who nourish you with their own possessions [this is concerning slaves]; everyone who is involved in your nourishment is your leader and master.

The rights of the farmers are also of three kinds: the most important of them is the rights of those whom you reign over; then come the rights of your students who gain knowledge from you because without knowledge they are ignorant and under the thumb of others; finally come the rights of those whom you benefit from like your wives, and slave men and women.

The rules of your pastoral communities are of many kinds, which are related to each other, like the rights of your relatives and the people of your class. Among such people the most important one is your mother's rights; then your father's; then your children's; then your brothers'; and then other near or far relatives of yours. After the abovementioned list comes the right of your guardian, who has blessed you [with freedom]; then comes the right of a slave whom you have blessed [with freedom]; then the rights of people who have done well to you; then the rights of a muezzin who calls you to prayers; then the rights of the leader of the Friday prayers; then there is your companion's rights; then comes your neighbour; then friends; then partners; then your possessions; then your creditor who wants you to pay him; then your associates; then the people who have brought an action against you; then someone who asks for your suggestions; then a person from whom you ask for suggestions; then comes the right of a person to whom you give advice; then comes a person who gives you advice; then the rights for those who are older than you; and those who are younger than you; then a person who

comes and asks for your help; then comes the right of a person who has done bad to you by hurling bad words or performing unfavourable action against you, whether knowingly or unknowingly; then come the rights of your nation; then the rights of those infidels who live under shelter of your religion; and, finally, come those rights which spring into being, according to one's surroundings and situations.[1]

And happy are those whom Allah the Exalted blesses with His help to give the rights of everyone which is obligatory on him!

2. Study of Rights in Detail

But the greatest Right of Allah: Which is obligatory on you is to worship Him as the only One and never think of a partner for Him. If you perform this work sincerely, He has made it His responsibility to regard you in this world and the Hereafter.

The Right of your own self: is to make it obey Allah the Glorious.

The Right of your body:

A. The right of your tongue is to make it free from abusing, and to make it speak beneficently, and never let it speak useless words and to help people with it, by praising their good actions.

B. The right of your ears is not to listen to backbiting and that which is forbidden.

C. The right of your eyes is to not let them see what is unfair to be seen and use them only for seeing things that serve as a lesson.

D. The right of your hands is not to outstretch them for what is unfair to be asked for.

E. The right of your feet is not to walk with them to where it is not fair to go, because you shall be standing with these feet on the bridge, which only the righteous can cross on the road to paradise, so beware that they do not cause you to slip and fall into hellfire.

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1. **Tuhaf Al-'Uqul** of Ibn Shu'bah Al-Harrani, p. 256.

F. The right of your stomach is not to make it a prohibited vessel and not to eat more than what is required for satiety.

G. The right of your genital organ is to keep it away from adultery and do not let it be seen by others.

4. *The Rights of the Worshiping:*

A. The right of your prayer is to know that it makes your presence in Allah's court possible. You must know, while offering prayer, that you are standing in His court. After understanding your situation, you must then stand in front of Him as a humble, happy, hopeful, fearful, hopeless and unfortunate person stands in front of a great dignified and glorious person. You must feel yourself wholeheartedly present there in His presence and do your best to perform all formalities.

B. The right of Hajj is to know that you are Allah's guest and you have escaped from your sins to Him, that He has accepted your penitence and you are performing whatever He has made obligatory on you.

C. The right of fasting is to know that Allah the Almighty has locked your tongue, ears, eyes, stomach and pudendum so that He can save you from hellfire. If you leave fasting, it means that you have torn the curtain Allah the Almighty had drawn for you.

D. The right of charity is that you should know that whatever you give as charity is reserved near Allah as a deposit of yours for which there is no need of a witness. When you understand this, the more you try to keep it hidden from the people, the more it will involve your faith. This is for you to know that charity stops every kind of misfortune and pain in this world. Also, it will keep the hellfire away from you in the Hereafter.

E. The right of sacrifice[1] is that you should only seek the willingness of Allah for this action, and should not pay much attention to what people say about it. You should do so to settle under the shelter of Allah's blessings and in this way make your soul free on the Day of Judgment.

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1. Shaykh Al-Saduq, **Al-Amali** p. 452; **Man La Yahduruhu Al-Faqih** 2:620; **Wasa’il Al-Shi’ah** 15:173.

5. *The Right of the Rulers:*

A. You should know that you are the means of his trial and he is your captive as Allah Almighty has set you over him. And you should try not to be punished by him so that you should not be harmed by your own ignorance; neither should you be his partner in his wrong deeds.

B. The right of someone who teaches you is that you should give him or her respect. You should try to keep the dignity of his class; listen to him carefully; ask him questions; do not speak louder than him; if someone asks him a question do not answer the person and let your teacher answer him; do not speak to anyone else in your teacher's presence; do not speak badly about someone to him and if someone else backbites him, defend your teacher against the person; hide his mistakes and weaknesses; express his excellences; do not sit with his enemies and do not show enmity with his friends; if you accomplish all this, the angels will be your witness that you chose your teacher for His sake and not to learn something from him for the sake of people.

C. The right of someone with whom you work is that you should obey what he says and not oppose him unless he orders you to perform something against Allah's will. In this situation his right of being obeyed becomes void and servants do not have a share in their master's sins.

6. *The Right for the Citizens:*

A. You should know that those who are under your administration and whom you rule over is that you should know that they have come under your shelter because of their weakness and your power. Thus it is obligatory for you to rule among them with justice and be like an affable father to them. Forgive them for their mistakes which they do unknowingly. Never hasten in their punishment. Always keep thanking Allah for He has made you their guardian.

B. The right of your students is that you should know that Allah the Almighty has made you their teacher because of the knowledge He has given to you. If you teach them in good manner, do not behave with them in a rude way and do not become fed up with your job, He will increase you in your greatness. But if you withhold from spreading your knowledge amongst people and behave in a rude

manner when they ask for your knowledge, then it is very suitable that Allah the Almighty takes back all the knowledge He had given you and removes respect of from everyone's heart.

C. The right of your wife is that you should know that Allah has made her the means of your relaxation and tranquillity. You should know that Allah has given you this blessing and for this you should always thank Him. You should deal with your wife gently. Although you have supremacy over her, as far as rights are concerned, she still has a right for compassion because she is your captive. Provide her with food and clothes and if she shows any kind of ignorance, forgive her.

D. The right of your slave men and women is that you should know that they are also Allah's creatures - the sons and daughters of your parents [Adam and Eve] - and there is no difference between their flesh and blood and yours. You have not created them but Allah has created you all. You have not created a single organ for them; neither do you provide them with their sustenance. It is Allah who provides them with their sustenance. He is the One who has made them your slaves and has given them to you as a deposit of Him, so that He may reserve every good action that you perform with them. If you do not like them, then change them. But do not punish the creatures of Allah the Exalted because there is no power but with His help.

7. *The right of your Relatives:*

A. The right of you mother is that you should know that she has carried you in her uterus–a place where nobody lets anyone to live. She provided you food by the output of her heart that nobody gives to another person. She kept you safe by all her organs. She fed you and provided you with milk for drinking and she remained thirsty and hungry. She remained bare and naked but caused you to be clothed. She, herself, remained under the rays of the sun to provide a shelter for you. She remained awake for you at nights and kept you safe in warm and cold weathers. She did all these so that you can be her child and you cannot thank her but only with His help.

B. The right of your father is that you should know he is your origin and you would not have been born had he not been there. If you find something in yourself that you like the most, be aware that it has been

provided to you by Allah the Almighty through your father. Thank Allah for all these because all powers are for none other than Allah the Exalted.

C. The right of your child is that you should know that it is from you and related to you, no matter if it is a good child or not. You have the responsibility for its nourishment, letting it know about Allah and making it obey Him. Behave with it keeping in mind that if you behave with it in good manner you will be rewarded for your good deed, and will be punished if you do bad to it.

D. The right of your brother is that you should know that he is like your arm and the cause for your honour and power. Do not use him for sin and oppression. Help him against his enemies and always think good for him. Do all these only when he is an obedient servant to Allah, otherwise Allah is more honourable than him, and the powers are for none other than Allah the Exalted.

E. However, the right of someone who has bought you as a servant and then set you free is that you should know that he has spent his wealth on you and let you become free of being despised, from slavery and its fear, and has provided you with the opportunity of achieving honour and tranquillity. You should keep in mind that he has set you free from the chains of slavery and has removed the shackles of submission from your neck; he has taken you out of prison and made you a person with free will. He has made you think about Allah without fearing anyone. He has provided you with an opportunity to know that he is more deserving than those who are dead and those who are alive. Help him wholeheartedly if you find him needy. Powers are for none other than Allah the Exalted.

F. The right of someone whom you have set free is that you should know that Allah the Almighty has made him a means between you and Himself so that you can be nearer to Him. Allah has made him a shade between you and the hellfire. Your reward in this world is that, if he does not have a relative, you will inherit all his inheritance because you have spent your money for him. Moreover, your reward in the next world is paradise.

8. *General Rights of People and Properties:*

A. The right of someone who has done good to you is that you should thank him; remember his good action; remember him in goodly manner; and pray for him sincerely to Allah the Exalted. If you do so, you should be sure that you have thanked his goodness both secretly and publicly. Moreover, reward him back when you are in a position to do so.

B. The right of the *muezzin* (the caller for the pray) is that you should know that he reminds you of your Glorious Allah and calls you for prayers; and while performing his obligatory task helps you. Thus, for the favour he has done to you, you should thank him the same way as you thank someone helping you economically.

C. The right of the leader of the Friday prayer is that you should know that he is the middleman between you and Allah the Almighty. He speaks in His court on your behalf; but you do not speak on his behalf. He prays for you but you do not pray for him. You do not fear standing in front of Allah, because he does it instead of you. If there is something wrong with his prayers, he is responsible for that. If he offers the prayer correctly, you will also share its reward and he will not benefit from his prayer more than you do. He joins your soul with his soul and your prayer with his. Thus you should be thankful to him to the same extent.

E. The right of your companion is that you should behave gently with him; speak to him righteously; do not stand from where you are sitting without asking for his permission -he should also not stand without asking for your permission- forget about his mistakes and only remember his good actions. Do not speak with him but with benevolence.

F. The right of your neighbour is that you should try to protect him in his absence and pay respect to him in his presence. Do not try to find out his weaknesses. If he does bad to you, hide it from others. If you find him amenable to advice, advise him. Do not leave him alone in his hardships. Forgive him for his mistakes and sinfulness. Live with him happily with greatness. Powers are for none other than Allah the Exalted.

G. The right of your friend is that you should behave with him righteously and honourably. Hold him dear as he holds you dear. Be a symbol of blessing for him, not a symbol of cursing. Powers are for none other than Allah the Exalted.

H. The right of your partner is that you should perform his jobs when he is absent and consider his partnership in his presence. Do not order against his will and do not do something for yourself without asking for his suggestion. Keep his property safe and do not commit treason to him, because Allah the Almighty helps partners unless they commit treason to each other.

I. The right of your property is that you should not earn it but from a legal way and should not spend it in illegal ways. Do not respect someone who does not thank you more. Spend your property with the permission of your Allah. Do not be parsimonious when you are rich because, if you do so, you will remain in torment and regret. Powers are for none other than Allah the Exalted.

J. The right of your creditor is that you should pay him if you can. If not, satisfy him by charming words; and drive him out with gentleness and calm.

K. The right of your associate is that you should not deceive him, do not cheat him and do not trick him; and ask for Allah's shelter regarding his works.

L. The right of someone who has brought an action against you is that, if you know that his claim is correct, you should become his witness. Do not do injustice to him, and give him his right. But if what he claims is not correct, you should act moderately with him. Do not act violently against him. Do not make Allah the Exalted angry upon yourself. Powers are for none other than Allah the Exalted.

M. The right of someone whom you have brought an action against is that you are just and fair in your action, and speak to him with gentleness. But if you are not just in what you are doing, fear of Allah and abandon your action against him.

N. The right of someone who asks for your suggestions in his matters is that you should give him suitable suggestions if you have any. If not, lead him to an appropriate person whom you know.

O. The right of a person with whom you have a tussle is that you should not be pessimistic against him if his views are against you. If you both agree on a point, then be thankful to Allah the Glorious.

P. The right of a person asking for your advice is that you should advise him in the best possible manner and consider all your compassion lawful to him.

Q. The right of a person giving you advice is that you should show humility to him and should listen to what he says. You should be thankful to him, whether the words he says are good or evil. Do not reprove him if he makes a mistake but only when exposed to accusation. In this situation, you should not pay much attention to his words. The powers are for none other than Allah the Exalted.

R. The right of an elderly person is that you should respect him for he is an average person, and praise him for being an older Muslim than you are. Do not quarrel with him in the presence of his rivals. Do not walk before him. Do not leave him behind while you are walking. Do not think of him as insane. Endure it if he behaves lightly with you and respect him for Islam and his ancient years.

S. The right of a younger person is that you should instruct him kindly; forgive him for his mistakes; hide his weaknesses and bad habits; and act moderately with him. Always keep helping him.

T. The right of a beggar is that you should give him according to his needs.

U. The right of someone from whom you request a suggestion is that you should thank him if he accepts your request and respect his right; and if he does not accept it, you should excuse him for his action.

W. The right of someone who has made you happy only for Allah's sake is that you should first thank Allah Almighty and then thank him.

X. The right of a person who has done bad to you, is that you should forgive him; if your action can cause him harm, then complain for your rights because the holy Qur'an says:

﴿وَلَمَنِ ٱنتَصَرَ بَعۡدَ ظُلۡمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيۡهِم مِّن سَبِيلٍ﴾

"And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame)."[1]

Y. The right of those of the same religion as yours is that you should help them in the time of their need; be kind to the bad ones and show benevolence to them; thank the good ones among them and do not harm them; want for them whatever you want for yourself; and do not want for them whatever you think is unpleasant for you; think of their elders as your own father and their youths as your brothers; think of their elderly women as your own mother and their children as your own children.

Z. The right of infidels living under the shelter of Islam is that you should accept whatever Allah has accepted of them; and do not oppress them while they are truthful to their agreement with Allah.

A number of intellectuals[2] and lawyers have written the interpretations of this peerless book in different languages. If anyone wants to go into details of the book and gain more benefit than we have offered, they can refer to those interpretations.

1. *Surat Al-Shura (Council), 42:41.*
2. One of them is 'Allama Sayyid Hasan Qapanchi who has written an interpretation of this book in two volumes under the title of ‘An Interpretation of the Treatise of Rights'.

CHAPTER TREE
IN THE LIGHT OF IMAM SAJJAD'S (‘A) PSALMS OF ISLAM (AL- SAHIFAH AL-SAJJADIYYAH)

After planning for a great cultural revolution in human life and societies, the holy Qur'an gives some good news of a great movement in the period of knowledge and wisdom through its verses. We can easily observe that the very first verse of the Qur'an insists on reading, which is a clear indication of Allah's blessings related to knowledge and wisdom. It tells men about the importance of the pen and writing for learning and the compilation of religious knowledge as well as human perfection towards a faultless knowledge and wisdom.

The holy Prophet (s), who was said to be an illiterate person of his time, also encouraged people to learn, spreading and compiling their knowledge with divine help.

Sadly, the regime which ruled after the holy Prophet's (s) stopped people from publishing and compiling some of the Prophet's (s) hadiths and with this action they caused Islam a great loss, regarding the holy Prophet's (s) hadiths in particular. However, after leaving some great hardships behind- causing difficulties which not only Islamic societies and the whole of humanity is still facing- and bearing unforgettable losses, the mentioned above orders were removed.

Nevertheless, the Imams of the holy Household of the Prophet (s) were well aware of the losses caused by the law of prohibition against compilation of the Prophet's (s) hadiths and they knew that the Islamic world was very soon to face a great change. For this, they decided to collect as many hadiths as possible. Although, such an action was known to be a kind of rivalry with the ruling powers of that time, they encouraged their companions in this act, because the safety and guarding of religion was amongst the very important

responsibilities of those great and pious people- the ones who were made the trustworthy guardians of the Islamic life transaction- for which they were created by Allah the Exalted.

The holy Infallibles (‘a) were the pioneers who planned for the cultural moment of the Islamic Ummah. They were the men who made unlimited knowledge and wisdom easy to understand with the help of the holy Qur'an and the holy Prophet's (s) instructions for the Muslim Ummah. They not only showed their activeness for the cultural moment of the Islamic Ummah, their planning also included all branches of knowledge and wisdom.

The very first Imam and *Amir Al-Mumineen* (‘a) was one of the pioneers of this scientific movement - the second one to the holy Prophet (s), himself. Also, he was the originator of many branches of rational and narrative knowledge as well as the builder of their rules and regulations. There are a great number of scholars who by agreeing to this point have written books on this subject like: *"Tasis Al-Shi'ah li- 'Auloom Al-Islam"* by Sayid assan Al-Sadr, who analyzed this subject from a historical point of view.

Another person from among those who have accepted the abovementioned fact is the writer Abbas Mahmood Al-'Aqad, author of *"'Abqariat Al-Imam 'Ali."* He writes that Imam 'Ali (‘a) opened the door of thirty- two branches of knowledge for the first time in human history making rules and regulations for them.

Allamah Ibn Shahr'ashub writes in his book:

In fact, *Amir Al-Mumineen* Imam 'Ali (‘a) is the first person in the history of Islam who compiled a book. The next persons who wrote after Imam 'Ali (‘a) were Salman, Abu Thar, Asbagh Ibn Nabat, Ubaidullah Ibn Abi- Rafe' respectively. Then *"Sahifah Sajjadiyyah"* was compiled.

Al-Sahifah Al-Sajjadiyyah is among the Islamic Cultural Resources. It is the one of the brightest stars of the sky for eloquence, training, ethics and literature in *the* Islamic World. This is why this book is famous as the *"Bible of the Ahl Al-Bayt"* or "the book of psalms of Al- Muhammad".

1. The Specialties of Al-Sahifah Al-Sajjadiyyah

1. This book is about how to detach from the material world and completely connect to Allah the Exalted and to seek refuge and shelter in His holy Being.

2. This noble book shows the awareness of Imam Sajjad (‘a) of Allah Almighty and his complete faith in Him.

3. Another specialty of *Sahifah Sajjadiyyah* (‘a), compared with other prayers that have been narrated from other Infallibles is that in this book uttering the formula of praise to Muhammad (s) and his holy household (‘a) has been mentioned in so many places because this book was written right after the event of Karbala. It is clear that the roots of Karbala are in Yazid, his father and other members of Umayyad's and their combined efforts to silence the light of Muhammad (s).

It is very likely that, in his prayers, Imam Sajjad (‘a) tried to give sanctity to Islamic rules and principles; also, he tried to make them popular amongst the people against the destructive actions of the Umayyad family.

4. The prayers of *Sahifah Sajjadiyyah* open the doors of desirousness and the hope for His blessing for a Muslim person.

5. Another specialty of *Sahifah Sajjadiyyah* is that it teaches the servants of Allah the method of talking to Allah. In other words, this book makes us learn the way of attracting Allah's blessings in a debating manner, like this one:

"O, my Lord! If you do not forgive anyone other than your friends and those who obey you; and if you do not hold anyone dear, other than the faithful ones of your territory, then who is there to give the sinful one shelter?"

Or this one:

"O my Lord! I am a worthless and indigent person and to torment me will not add anything in your ruling sovereignty."

6. These books have some of the most important moral and spiritual programs for human training, which draw, for human beings, the principles of physical superiority and spiritual attainments.

7. This book consists of scientific laws, which were not discovered in the time of Imam Sajjad (‘a). We have already mentioned some of them in previous sections.[1]

8. In the time when the Umayyad dynasty was preaching moral corruption and abusiveness among the Muslims, this book was the best instructor of the people under the worst conditions of severe Umayyad punishment and fear mongering.

9. After all these qualities and specialties, the book is a symbol of eloquence and is from amongst the very first Islamic literary books like *Amir Al-Mumineen* Imam 'Ali's (‘a) *'Nahj Al-Balagha'*.

10. In one of his books, named *'Al- Sahifah Al-Kamilah'* and later another later one, named *'Al- Sahifah Al-Jami'ah'*, Imam Sajjad (‘a) introduced a program for a complete human lifestyle, through his prayers. He has not left out even a single aspect of a life said to be the most suitable for a Muslim. The Imam (‘a), by his peerless eloquence, has shown the people a suitable way of solution for all their problems.

2. The Historical Role of Al-Sahifah Al-Sajjadiyyah

We have already mentioned that the Muslims of the Imam's (‘a) era, being separated from military and political matters, were facing two great dangers that needed some effective defensive actions:

1. The very first danger was of the Islamic borders being opened to non- Islamic countries, ushering in new and different religious principles that were being parcelled off as Islamic ones by the Umayyad dynasty, among the people undergoing changing social conditions. As mentioned above, all situations were caused by the Muslims' cooperation with other nations, which accepted Islam as their new religion in the shape of different groups.

A great scientific plan was needed to remove this problem, one of which could emphasize on the originality of thought and the particular religious characteristics originated from the holy Book of Allah and the Islamic traditions. Difficult steps had to be taken for

1. Refer to Imam Sajjad's (‘a) branches of knowledge and the scientific realities in his prayers.

this to happen, regarding people's thoughts. It was necessary that Muslims' thought be expanded in regards to this matter, so that they could save the lamp of the holy Qur'an and Sunnah of the holy Prophet (s) with all their struggles, clarity, persistency and intelligence in order to reduce the number of problems faced by the people of that time.

To make a stand against the above mentioned problem, the first step was to strengthen the character of the Islamic Ummah; a work which Imam Sajjad (‘a) decided to do and for which he organized lectures and discussion classes in the Prophet's (s) mosque.

2. The second danger which was becoming a real threat for the Muslims of that era was the cancellation of welfare, which once launched, started running riot over the Islamic society at a frightening speed. When cancellation of welfare dominates a society, it drags its people towards mundane desires and lust; it keeps telling them about a luxurious life and slowly and gradually quietens the human intelligence- the intelligence which originates from fear of Allah and hellfire which eventually becomes the reason for a person's greatness.

This was what happened in Imam Sajjad's (‘a) period. To make sure about the conditions and situations of that time, it is more than sufficient to glance at *'Aghani'* of Abu Al-Faraj Al-Isfahani.

The Imam (‘a) felt the mentioned threat and thus stood against it. He made his prayers his only weapon in this battlefield. '*Al- Sahifah Al-Sajjadiyyah* was the result of the same battlefield. This great leading book, along with its peerless eloquence and an intense vitality all of which were drawn on to author the explanatory methods, Arabic pedantic phraseology and Divine thoughts into the form of wording by Imam Sajjad (‘a), made people aware of the most accurate and glorious realities. The book successfully drew the picture of man's relations with Allah, his origin and the Day of Judgment. It also gave an identity to moral and civil values, which are the result of the human's relation to Allah and the Judgment Day.

Only after addressing such talents was Imam Sajjad (‘a) able to spread an atmosphere of intellectuality through human societies, capable of protecting the Muslims against the attacks of those who had strayed; and make them cross all the limits of the Earth and as a

result reach their Creator. With this paradigm, the Imam (‘a) was able to emphasize original human values, so that they could protect human beings in a time of scarce material wealth, because Imam Sajjad (‘a), himself, was also in the same condition and fastened a stone against his stomach to alleviate the feeling of hunger.

Hence, we come to know that *'Al- Sahifah Al-Sajjadiyyah* was one of the very valuable social works of Imam Sajjad (‘a), which he had made obligatory on himself when undertaking whatever needed to be done. Although divine inheritance belongs to someone who, during a different period of his life remains a source for blessings, a symbol of guidance and master of morality and moral refinement, humanity still needs the great inheritance of Muhammad (s) and 'Ali (‘a), and the more satanic deceits accumulate, the more the above mentioned remedies will apply.[1]

3. The Record and the Chain of Al-Sahifah Al-Sajjadiyyah

The record of *'Al- Sahifah Al-Sajjadia'* reaches Imam Muhammad Baqir (‘a) and his martyred brother, Zaid Ibn 'Ali Ibn Hussain (‘a). The chain of the record of the book has been mentioned in the preface, which is related to us by successive hearsay, and the religious scholars have announced it as a joint record.

Sayid Mohsin Amin Al-Amili writes: "To reach the depth of its words, its peerless eloquence and the height of its topics regarding humbleness in relation to Allah the Exalted, praise of Allah Almighty and the Unique, and the eloquence of attracting His blessings which have been mentioned in the *Sahifah* are the strongest witnesses that this book is written by none other than the Infallible Imam (‘a); and that these are the pearls of that sea, these are the treasures of that mine and these are the fruits of that particular tree, Imam Sajjad (‘a). The above mentioned proofs are in addition to the reputation about the book being related to Imam Sajjad (‘a) and his ancestors.

The trustworthy narrators relate the record of Al-*Sahifah Al-Sajjadiyyah* to Imam Zain Al-'Abidin (‘a) by many methods. On this basis, an early copy of the contents of the beginning of Al-*Sahifah Al-*

1. Taken from Shahid Al-Sadr's preface on **Al-Sahifah Al-Sajjadiyyahadith**.

Sajjadiyyah was close to the Imam's (‘a) son, Zaid. Then it reached Zaid's sons and after them assan Al-Muthana's descendants. Moreover, another copy of it was close to Imam Muhammad Baqir (‘a). The people of that time were also very fond of collecting its copies and they made it their responsibility to recite its prayers day and night."[1]

4. The Interpretations of Al-Sahifah Al-Sajjadiyyah

'Al- Sahifah Al-Sajjadiyyah was warmly welcomed by the intellectuals, who have written many valuable books on its interpretations. The great Islamic researcher, Shaykh Agha Buzorg Tehrani, in his famous book, *'Al tharia'ah Ila Tasanif Al-Shi'ah'*, has quoted the names of sixty- six interpreters of '*Al- Sahifah Al-Sajjadiyyah'*.

5. The Reason to describe Al-Sahifah Al-Sajjadiyyah by (Al-Kamilah)

1. It is said that the *Ziadia* sect had a defective copy of the '*Al-Sahifah Al-Sajjadiyyah'* with them which was almost half of the complete book; therefore this copy is famous as '*Al- Sahifah Al-Kamilah'* (the complete pages).

2. According to another group of intellectuals, since this book is the most perfect book containing all necessary aspects for developing a relation between a servant with his Creator, it has been given the name *'Al- Sahifah Al-Kamilah*'.

6. A Discussion about Al-Sahifah Al-Sajjadiyyah

The compiler of this book writes: it becomes manifest from the preface of *Sahifah* that the common version of the book contains seventy- five prayers, but another copy, which is now in our hands and which has been compiled by Muhammad Ibn Ahmad Mutahari, has only 54 prayers.

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1. The life of Imam Zain Al-'Abidin (‘a), p.375, and refer to: ‘The Genealogy of Records of **Al-Sahifah Al-Sajjadiyyah**', published by Imam Mahdi (May God hastens in his glad advent) Publications, edited by Mr. Abtahi

Another copy of Al-*Sahifah* has also been compiled in which some of the forgotten prayers are also mentioned.

Then he mentions about all five copies of Al-*Sahifah*. This was the reason that Imam Mahdi's (‘a) publishers started their struggle for collection and arrangement of all Imam Sajjad's (‘a) prayers according to the arrangement of the prayers in Al-*Sahifah Al-Kamilah*.

The compiler writes: Al-*Sahifah* is one of the successive stipulations, which has been consulted and referred to in all ages and whose chain of records forms a complete version of Sahifah along with an interpretation of most of the narratives. This collection was enclosed in the book after the addition of some technical indexes so that it can make the book more beautiful than ever.

As previously mentioned, Al-*Sahifah Al-Sajjadiyyah* is a complete collection of all the things which are necessary for the development of a relation between man and his Allah. For more research on these grounds it is necessary that we should glance over the objective index of the book:

7. The Complete Objective Index of Al-Sahifah Al-Sajjadiyyah

1. Imam's (‘a) prayers about monotheism and Allah Almighty's praise consisting of eight prayers.

2. Imam's (‘a) prayers about the formula of praise and greeting to Muhammad (s) and his holy descendants consisting of fourteen prayers.

3. Imam's (‘a) prayers about himself and his relatives.

4. Imam's (‘a) prayers of every day and night consisting of eight prayers.

5. Imam's (‘a) prayers related to difficulties and hardships and seeking shelter with Allah consisting of six prayers.

6. Imam's (‘a) prayers regarding asking for Allah's forgiveness and the confession of one's sins consisting of nine prayers.

7. Imam's (‘a) prayer about asking for needs and their acceptance consisting of five prayers.

8. Imam's (‘a) prayers for the time when he was oppressed consisting of two prayers.

9. Imam's (‘a) prayers regarding illness and misfortune consisting of three prayers.

10. Imam's (‘a) prayers asking for forgiveness from Allah.

11. Imam's (‘a) prayers about asking for Allah's shelter against Satan's evils.

12. Imam's (‘a) prayers about avoiding all those things which frighten human beings, consisting of two prayers.

13. Imam's (‘a) prayers about asking for rain that consists of two prayers.

14. Imam's (‘a) prayers regarding noble dispositions, consisting of two prayers.

15. Imam's (‘a) prayers about melancholy and discomfort consisting of four prayers.

16. Imam's (‘a) prayers about asking for soundness and happiness, consisting of two prayers.

17. Imam's (‘a) prayers about the ones wherein the Imam (‘a) has prayed for their welfare such as parents, children, neighbours, friends, workers and a particular group of the people.

18. Imam's (‘a) prayers about those whom the Imam (‘a) has cursed.

19. Imam's (‘a) prayers for seeking Allah's shelter, consisting of four prayers.

20. Imam's (‘a) prayers about asking for sustenance and satisfying a claim consisting of four prayers.

21. Imam's (‘a) prayers about penitence, consisting of four prayers.

22. Imam's (‘a) prayers about night prayers, consisting of fifteen prayers.

23. Imam's (‘a) prayers about looking for a good augury, consisting of three prayers.

24. Imam's (‘a) prayers about the state of suffering.

25. Imam's (‘a) prayers about the state of willingness.

26. Imam's (‘a) prayers about the time of looking at the verses of the holy Qur'an.

27. Imam's (‘a) prayers about the time of looking at the crescent.

28. Imam's (‘a) prayers regarding thanking Allah Almighty, consisting of two prayers.

29. Imam's (‘a) prayers for apologizing for evils, consisting of two prayers.

30. Imam's (‘a) prayers for asking Allah's blessings on those who had died and remembering the time of death, which consist of seven prayers.

31. Imam's (‘a) prayers about glossing over a fault and Allah's refuge.

32. Imam's (‘a) prayers on the completion of recitation of the holy Book.

33. Imam's (‘a) prayers about the three months of *Rajab, Sha'ban* and *Ramadan*, which consist of thirty- four prayers.

34. Imam's (‘a) prayers about the blessed days consisting of eight prayers.

35. Imam's (‘a) prayers for the '*Multazim*' – a particular part of the mosque.

36. Imam's (‘a) prayers for repelling enemies, consisting of ten prayers.

37. Imam's (‘a) prayers in the state of fear and occultation, which consist of two prayers.

38. Imam's (‘a) prayers about weeping and sobbing in Allah's court, consisting of eight prayers.

39. Imam's (‘a) prayers for repelling misfortunes, hardships and abstaining from them, which consists of eleven prayers.

40. Imam's (‘a) prayers about incantation, consisting of thirty- nine prayers.

41. Imam's (‘a) prayers about hearing or answering a prayer and obedience of prayer, which consist of three prayers.

42. Imam's (‘a) prayers in the state of prostration, which consist of ten prayers.

43. Imam's (‘a) prayers about different occasions, which consist of thirty- six prayers.

44. Imam's (‘a) prayers about pilgrimages, which consist of two prayers.

45. Imam's (‘a) prayers about needs of this world and the world hereafter, consisting of three prayers.

46. Imam's (‘a) prayers before having a meal, which consist of three prayers.

47. Imam's (‘a) prayers for the beginning and end of preaching, consisting of two prayers.

48. Imam's (‘a) prayers for going out of the house, going to bed or while bathing in the bathroom.

49. Imam's (‘a) prayers for trial with Muhammad Ibn anafiah, near Hajar Al-Aswad (the black stone which pilgrims kiss at Makkah).

50. Imam's (‘a) prayer in which the Supreme Name of Allah has been mentioned.

CHAPTER FOUR
IMAM SAJJAD'S (‘A) SCHOOL OF THOUGHT

The Umayyad dynasty was causing intellectual rigidity and scientific stagnation to the Islamic World. To remove this situation, a striving intellectual force was needed in which to widen the mental region of the Muslims and help them carry the light of the Holy Book and Sunnah on their shoulders, using the spirit of struggle provided.

This was what Imam Sajjad (‘a) worked for. His teaching sessions in the holy Prophet's (s) mosque and the weekly lecture sessions on Fridays in Madinah, triggered the birth of the establishment of a University, along with the intellectual movement.

Imam Sajjad (‘a) taught all branches of Islamic knowledge including interpretation, Hadith, Jurisprudence, Ideologies and Ethics. He helped his students with the knowledge he inherited from his ancestors (‘a) and trained the superior with religious laws in acquiring the knowledge of the religion.

There are a great number of Muslim jurisprudents who graduated from this university. And thus, these teachings caused the new jurisprudential school of thought and intellectuals, which came into being in the later periods.

From the Hadiths of Imam Sajjad (‘a), particularly the ones about wisdom and learning, which have been seen, it seems that the Imam (‘a) provided good planning for the mentioned intellectual movement. Also, in spite of all the pains and sorrows he had to bear because of the event of Karbala, he prepared himself well for teaching his students. This is where we see how he invited everyone towards learning and emphasized on the best ones to play on both theoretical and practical levels. He also respected them. The Imam (‘a) taught his students the manners of studentship and let them learn the rights of their teachers. In this way, by way of his statements about the rewards for learning, he encouraged his students to bear all kinds of hardships,

which might come to them. This was the only reason that the Imam (‘a) successfully gathered around himself a great number of seekers of knowledge who were known as *'Qurra'* (readers of the holy Qur'an).

It is necessary to mention that those people were named "The readers of the holy Qur'an" because the only source for all their discussions was the holy Book of Allah Almighty; and they tried to memorize and interpret the great Book; as after the demise of the holy Prophet (s), there were no other books about Hadiths, the holy Prophet's (s) conduct, jurisprudence and other writings; which was due to the cruelty of the ruling government of that time.

Under these circumstances, we can see that a large number of intellectuals, jurisprudents and Qur'aas came together around Imam Sajjad (‘a) and were never seen in such a large number before. They did not leave Imam Sajjad (‘a) alone at home or when he went on journeys. Sa'id Ibn Musayyib says: Nobody left Makkah until Imam Sajjad (‘a) did. When we left Makkah with Imam Sajjad (‘a), we were one thousand in number.[1]

One of the traditions in which the virtue of Imam Zain Al ' Abidin's (‘a) wisdom, the standard for spiritual reward has been mentioned is revealed in the following:

"If the people were aware of the spiritual reward for learning, they would tear the waves of the seas (to reach their goals) and they would not even be afraid of sacrificing their lives for this. Allah Al-Mighty revealed on Hadhrat Danial (‘a) that I do not like such an ignorant person who does not provide an intellectual with his rights, thinking of them as useless things. On the other hand, the dearest person to Me is a pious person who always tries to gain rewards and always accompanies the intellectuals and follows the patient ones and who gains knowledge from wise men."[2]

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1. Taken from Shahid Al-Sadr's preface written on **Al-Sahiffh Al-Sajjadiyya.**
2. Kulayni, **Uusul Al-Kafi** 1:35.

"When a student comes out of his home, he doesn't put his feet on dry or wet land but that the seven Earths doxologize him."[1]

Imam Sajjad (‘a) had a great respect for his students' knowledge and wisdom. He welcomed them saying:

"O, people who have fulfilled the orders of the holy Prophet (s), welcome!"

Whenever the Imam (‘a) saw young men going to gain knowledge, he called them near to himself and said to them:

"Praise be to you that you are the treasures of wisdom, and you, who are now the youngest of your nations, will be the eldest (and the most respected ones) for other nations."[2]

In the last chapters, the greatness of intellectuals were also slightly discussed in the record of rights; and we came to know about their due rights from their students that they should respect their classes; they should listen to their teachers wholeheartedly; they should not sit while their backs are to their teacher; their voices should not be louder than their teachers'; they should defend their teachers; if their teachers have any fault, they should conceal it from others; they should spread the good habits of their teachers; they should not sit with the enemies of their teachers; and they should not oppose the teachers' friends.

We also saw the rights of students which are obligatory on their teachers. It was discussed that they (the teachers) should not conceal their knowledge from their students; they should not behave rudely with their students; they should use the best teaching methods to teach their students in the best possible way, and they should not expect a material reward or salary.

All these sayings are clear signs of the Imam's (‘a) planning for a great cultural revolution against the deviating cultures of the Umayyads, who did not let the Muslims' children wake up from the dreams of ignorance and make a stand against the Umayyads. The Imam Zain Al-'Abidin (‘a) University produced a group of

1. **The life of Imam Zain al'Abidin (‘a)** p. 23.
2. **Al-Durar Al-Nadim** p. 173.

intellectuals, jurisprudents and interpreters who later became very famous scholars of their time. They were the people who were the cause for the revival of science and other branches of knowledge in later centuries.

We have only mentioned the names of some of them:

1-3. The leading member of this group was Imam Muhammad Baqir (‘a)[1] and after him came the names of his two brothers: Zaid and Hussain – Imam Sajjad's (‘a) other sons.

4. Aban ibn Taghlab ibn Rabah, Abu Sa'id Bakri Jareeri was born in Kufah. He was nourished in the same city and was one of those superior students, from the point of view of knowledge. He was very good in every branch of knowledge like Qur'an, Hadith, literature, linguistics and syntax. He was the student of three Imams: Imam Sajjad (‘a), Imam Baqir (‘a) and Imam Sadiq (‘a) respectively. According to a specific tradition, Imam Muhammad Baqir (‘a) once said to him: "Sit in the mosque and pronounce religious decrees as I like to have more people like you among my Shi'ahs." Aban has some compilations with regard to *'Gharib ul- Qur'an'* and the *Ahl Al-Bayt's* (‘a) greatness and virtues and he has narrated nearly thirty thousand narratives from the Imams (‘a).[2]

5. Ismail ibn Abdul Khaliq: He was one of the very famous companions of the Imams (‘a). He was also alive at the time of Imam Sadiq (‘a). He also narrated from the three abovementioned Imams (‘a).

6. Sabit ibn Abi Safiah: His nickname was Abu amzah Thumali, was a great scholar and pious person. He developed under the *Ahl Al-Bayt's* (‘a) instruction. He was the narrator of their branches of knowledge and written books. All interpreters accept him for his truthfulness. He was known as the Salman Farsi of his time for his

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1. We should not make a mistake here by concluding that, as Imam Muhammad Baqir's (‘a) name is also mentioned in the list of Imam Sajjad's (‘a) students, he also gained his wisdom through the same paradigm (editor).
2. Aban's life has been discussed in detail in the book **Imam Zain Al-'Abidin's (‘a) Life** pp. 522-537.

piety. He was the source of knowledge for the Shi'ahs of Kufah for his vast knowledge about *Ahl Al-Bayt* (‘a).

7. Rushaid Hajari: He was one of the Muslim champions and a famous person for his jihads, hung because of his faith in the *Ahl Al-Bayt's* (‘a) vicegerency.

8. Zaid ibn assan ibn Ali Abi- Talib: He was the custodian of endowed property of the holy Prophet (s) and an honourable person; also, he was a very generous and beneficent man.

9. Sa'id ibn Jubayr: His nickname was Abu Muhammad - the ruler of Bani Waliba. He was from Kufah but lived in Makkah. He was also one of the champions of Islamic jihads. Also, he was one of the very famous intellectuals of his time regarding interpretation, jurisprudence and other branches of wisdom. He was martyred in the month of *Sha'ban* 95 under the order of Hajjaj.

10. Sa'id ibn Musayyib Makhzumi: He was one of the pious persons about whom Imam Sajjad (‘a) said: *"He is the most learned man compared to those before him as well as the most eloquent person of his time."* He had great respect for Imam Sajjad (‘a).

These were only some of the Imam's (‘a) students and only some aspects of their lives have been outlined. The Imam (‘a) also trained many slaves as his students. We can probably safely say: to some extent, every slave who was emancipated by the Imam (‘a) gained knowledge through him and we can call every such person one of the Imam's (‘a) students. Thus, we can say that the complete writings of the Imam (‘a) and his narrations, by no means comprise the entirety of his work. Rather, we should add to the Imam's (‘a) work every kind of training given to a common person, or slave which, to some extent, brought about change in their behaviour, thought or position to, subsequently, bring about a greater change in Islamic society.

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3. Ikhtiyar Ma'arifat Al-Rijal, by Shaykh Al-Tusi Abu Ja'far Muhammad ibn Al-Hasan Al-Tusi (d. 460 AH), by Muhammad Raja'i, Mu'asasat Al-Bi'thah, and Mu'asast Ali- Al-Bayt l'ihia Al-turath, Qum.

4. Al-'Ikhtisas, by Shaykh Al-Mufid, Dar Al-Mufid, Beirut, second edition (1414 AH).

5. Al-'Amali, by Shaykh Al-Tusi Abu Ja'far Muhammad ibn Al-Hasan Al-Tusi (d. 460 AH), Mu'asasat Al-Bi'thah, first edition (141 AH), Dar Al-Thaqafah (Qum).

6. Al-'Amali, by Abu Ja'far Muhammad ibn Abi ibn Hussain Al-Qummi, known as Al-Saduq (d. 381 AH), Mu'asasat Al-Bi'thah, first edition, Qum.

7. A'ayan Al-Shi'ah, by Sayed Muhsin Al-'Amin Al-'Amili (d. 1371 AH), Dar Al-Ta'aruf, Beirut.

8. I'lam Al-Wara bi- Aʿlam Al-Huda, Abu Ali Al-fadhl ibn Al-Hasan Al-Tabarsi (d. 548 AH), Mu'asasat Ahl Al-Bayt, first edition, Qum (1417 AH).

9. Al-Ihtijjaj 'ala Ahl- Al l'ujjaj, by Abu Mansur Ahmad ibn Ali Abi-Talib (d. 560 AH), Dar Al-N'aman, Al-Najaf, (1386 AH).

10. Al-Aghani, Abu Al-Faraj by Ali ibn Al-Hussain Al-Umawi Al-Asfahani (d. 356 AH).

11. Akhbar Al-Duwal wal Athar Al-'Awal, by Ahmad ibn Yusuf ibn Ahmad ibn Sanan Al-Qarmani Al-Dimashqi (d. 1019 AH).

12. Al-Ithaf fi Hubb Al-'Ashraf, by Jamal Al-Din Abi Muhammad Abdullah ibn Amir Al-Bishrawi (d. 1171 AH).

13. Al-amali, by Al-Nayshaburi.

14. Iqbal Al-'Amal, Shaykh Al-Saduq, by Muhammad ibn 'Ali ibn Al-Hussain Al-Qummi (d. 1381 AH).

15. Al-'Anwar Al-Bahiah, by Shaykh Abbas ibn Muhammad Ridha Al-Qummi (d. 1359 AH).

16. Islam wa Iran, by Shaykh Al-Shahid Murtadha Mutahari (d. 1399 AH).

17. Ansab Al-Ashraf, by Ahmad Yahya ibn Jabir Al-Baladhuri (d. 279 AH).

18. Akhbar Al-Tawal, by Abi Hanifah Ahmad ibn Dawoud Al-Dinori who died (282H).

19. Al-Isabah fi tamiez Al-Sahabah, by Ahmad ibn Hajar Al-'Asqalani (d. 852H).

20. Ahl- Al-Bayt (‘a) tanaw'a adwar wa wahdat hadaf, by Al-Shahid Al-sa'aid Al-sayd Muhammad Baqir Al-Sadir who died (1400H), Dar Al-T'aruf, Beirut.

21. Al-Usul Al-Kafi, by Abu Ja'far Mohammad ibn Ya'qubi Al-Kulayni (d. 328 or 329H).

22. Al-Bidayah wa 'l-Nihayah, for Abi Al-fida Ismail ibn Omar ibn kathir Al-Dimashqi who died (774H), Dar Ihia Al-Tourath Al-Arabi, first edition (1408H).

23. Al-Dor Al-Nadhim, by Yousuf ibn Hatim ibn Fowz ibn Mohanad Al-Shami Al-Mashghari Al-'Amili (d. 664H).

24. Al-Tawhid, by Abi Ja'far Muhammad ibn Ali ibn Al-ussan Al-Saduq (d. 381H). By Hashim Al-Hussaini Al-Tahrani, Qum.

25. Al-'Iqd Al-Farid, by Ahmad ibn Muhammad Ibn 'Abd Rabbih Al-Anadlusi (d. 327H).

26. 'Ilal Al-Shara'i ', by Muhammad ibn 'Ali ibn Al-Hussain ibn Babawih Al-Qummi, Al-shiekh Al-Saduq (d. 381H), Al-maktabah Al-aidariah, Al-Najaf Al-Ashraf (1385H).

27. 'Amdat Al-Talib fi Ansab *Al* Abi- Talib, by Jamal Al-Din Ahmad ibn Ali Al-Hussain ibn 'Ali ibn Mahana ibn Anbah Al-Dawodi Al-assani (d. 828H).

28. 'Uyun Al-Akhbar wa funun Al-Athar, by Abu Muhammad Abdullah ibn Muslim ibn Qutaybah Al-Dinawari (d. 276H).

B

1. Bihar Al-Anwar for 'Alamah Muhammad Baqir Al-Majlisi (d. 1111H), Mussassat Al-Wafa, second edition, Beirut.

2. Basa'ir Al-Darajat, Abi Ja'far Muhammad ibn Al-assan ibn Faruq Al-Safar Al-Qummi who died (290H) Al-'Alami Publications, Tehran (1430H).

3. Baht hawla Al-Wilayh, by Al-Shahid Al-Sayd Muhammad Baqir Al-Sadir who died (1400H), Dar Al-T'aruf- Beirut.

D

1. Dirasat wa bohoth fi Al-Tarikh Al-Islami for Sayyid Ja'far Murtada Al-Amili, (living).

2. Durar Al-Samit fi Khabar Al-Sabit, by Abi Abdullah Muhammad ibn 'Ubad ibn Abi Bakir Al-qadha 'ai, known as ibn Al-bar (d. 658H). First edition, Dar Al-garb Al-Islami, Beirut.

3. Da'a'im Al-Islam, by Al-Qadi Abi Hanifah Al-Nu'man ibn Muhammad Al-Tamimi Al-Maghribi (d. 363H).

4. Al-Da'awat, by Qutb Al-Din ibn Sa'd ibn Hibat- Allah Al-Rawandi (d. 375H), first edition (1407H), Madrasat Imam Mahadi, Qum.

5. Dalal Al-Imamah, by Abu Ja'far Muhammad ibn Jarir ibn Rustam Al-Tabari, Mu'assassa Al Bayt, Qum.

6. Ihqaq Al-Haqq wa Izhaq Al-Batil, for Nur Al-Din Al-Tustari (d. 1019H).

7. Ithbat Al-Huda bilnosous wal Mujezat, by Muhammad ibn Al-assan Al-Hur Al-'Amili (d. 1104H).

8. Ithbat Al-Wasiyah li-Al-Imam Ali ibn Abi- Talib, Abu Al-Hassan ibn 'Ali Al-Masudi (d. 346H).

9. Iftraq Hashim wa Abid- Shamis, by Abi Hassan Muhammad ibn 'Ali ibn Nasr, who is known as ibn Ruabah Al-Dabas.

F

1. Furo'a Al-Kafi, by Abu Ja'far Muhammad ibn Ya'qubi Al-Kulayni (d. 328 or 329H).

2. Al-Fusul Al-Muhimmah fi M'arifat Al-A'aimah, by 'Ali ibn Muhammad ibn Ahmad Al-Maliki Al-Makki, known as ibn Al-Sabbagh (d. 855H).

3. Fada'al Al-Sahabah, by Ahmad ibn anbal Al-Shaybani (d. 241H), Dar Al-Kitab Al-'Alamiyyah, Beirut.

4. Falah Al-Sa'il, by Al-Sayyid ibn Tawus 'Ali ibn Mousa Al-assani (d. 664H), published by Al-Makktab Al-'Alami Al-Islami lil- awzah Al-'Almiah, Qum.

G

1. Al-Ghaybah, by Abu Ja'far Muhammad ibn Al-assan Al-Tusi (d. 460H).

2. Al-Ghaybah, by Muhammad Ibrahim Al-Nu'amani ibn Zainab.

H

1. Hayat Al-Imam Zain Al-'Abidin (‘a) (Dirasah wa Tahlil), for Shaykh Baqir Al-Qurashi (living).

2. Hilyat Al-Awlia' wa Tabaqat Al-Asafiya', by Abu N'aieem Ahmad ibn Abdullah Al-Asfahani (d. 430H).

3. Hayat Al-Hayawan, by Abi Muhammad ibn Musa ibn 'Isa ibn Ali Al-Damiri Al-Misri (d. 808H).

4. Ayat Imam Ali ibn Al-Hussain (‘a), by Dr Ja'far Al-Shahidi (d.1429H).

5. Hayat Imam Baqir (‘a), by Al-Shaykh Baqir Sharif Al-Qurashi, (living).

6. Hilyat Al-Abrar, by Sayd Hashim ibn Sulayman Al-Katakani Al-Bahrani (d. 1107H).

7. Hadith Al-Thaqalin, Published by Dar Al-Taqrib bain Al-Mathahib Al-Islamiah, Egypt.

8. Hayat Al-Mokhtar, by Al-sayd Abdull- Razaq ibn Muhammad Al-Muqaram Al-Najafi (d. 1391H).

I

1. Imam Zain Al-'Abidin (‘a) by sayd abdull- Razaq ibn Muhammad Al-Muqaram Al-Najafi (d. 1391H).

J

1. Jami' Ahadith Al-Shi'ah, by Al-Sayyid Hussain Al-Barojordi (d. 1380H). Al-Matbah alilmiah, Qum (1399H).

2. Al-Jarh wa Ta'dil, by Abu Muhammad Abdull- Rahman ibn Hatim Al-Tamimi Al-Handhali Al-razi (d. 327H), Dar Ihya Al-Torath Al-Arabi,first edition (1371H)- Beirut.

3. Jihad Al-Imam Zain Al-'Abidin (‘a), by Muhammad Ridh Al-Hussaini Al-jalali (living). Moasasat Dar Al-thaqafah first edition (1418H), Qum.

4. Jamharat Al-Awlia', by Muhammad Abu Al-Fidh Al-Hussaini.

K

1. Khasa'is Amir Al-Mu'minin (‘a), by Ahmad ibn Sahib Al-Nisai (d. 303H), Maktabah Ninawa Al-Haditha, Tehran.

2. Al-Khisal, by Abi Ja'far Muhammad ibn Ali Al-Saduq (d. 381H), published by Jam'at Al-Mudarisin, Qum.

3. Khulasat Tahdhib Al-Tahdhib Al-Kamal, by Safi Al-Din Ahmad ibn Abdullah Al-khazraji (d. 991H), fourth edition (1141H).

4. Al-Kharai'j wa Al-Jarai'h, Abu Al-Hussain Sa'd ibn Abdullah Al-Rawandi, who is known as Qutb Al-Din Al-Rawandi (d. 573H).

5. Al-Kafi, by Abu Ja'far Muhammad ibn Ya'qubi Al-Kulayni, Al-Razi (d. 328 or 329H), Dar Al-Kutub Al-Islamiah, Tehran 5th edition (1363H).

6. Al-Kamil lil Mubarad, Abu Al-Abbas Muhammad ibn Yazid Al-mubarad (d. 285H).

7. Al-Kamil fi Al-Tarikh, by Ali ibn Muhammad ibn Abdull- karim Al-Shibani (Ibn Al-Athir Al-jazari) (d. 630H), Dar Al-Sadir, Bireut.

8. Al-Kamil lil- Bahai, by 'Aimad Al-Din Al-assan ibn Ali Al-Tabari, who died at the beginning of the 8th century.

9. Kitab Al-Sanad (Al- musnad Al-kabir), by Omar ibn 'Asim Al-Dahak (d. 278H), 3rd edition (1413H), Al-maktab Al-Islami, Beirut.

10. Kitab Al-Fotuh, Muhammad Ahmad ibn 'Aatham Al-kufi (d. 314AH), first edition (1411AH), Dar Al-Adwaa, Beirut.

11. Kashif Al - Ghummah fi Ma'arifat Al-Aaimah, by 'Ali ibn Eissa Al-Ardabily (d. 692AH), Dar Al-Adwaa 2nd edition, Beirut.

12. Kifayat Al-Athar fi Al-Nas 'ala Al-'Aaimah Al-Ethna 'Ashar, by Abi Al-Qasim 'Ali ibn Muhammad ibn Ali Al-kazaz Al-Qummi Al-Razi (d. 400AH).

13. Kamal Al-Din wa Tamam Al-Ni'amah, by Abu Ja'far Muhammad ibn Al-Hussain Al-Skiekh Al-Saduq (d. 381AH), Muasasat Al-Nashir Al - Islami first edition (1405AH).

14. Al-kina wAl- Al-Alqab, by Al-shiekh Abbas ibn Muhammad Ridh Al-Qummi (d. 1359AH).

15. Kaniz Al-'Ammal fi Sinnan Al-Aqwal wAl- Afa'al, by Alaa Al-Din Al-Mutaqi ibn Hussam Al-Din Al-Hindi (d. 975AH).

L

1. Al-Luhuf fi qatla Al-Tuffu, by Ibn Tawus Ali ibn Musa Al-Hassani (d. 664 AH), first edition (1417AH), Qum.

2. Lawa'aj Al-Ashjan, by Al-sayd Mouhsin Abdull- karim Al-Amin Al-assani (d. 1371AH), Publication of Maktabat Basirati, Qum.

M

1. Muthir Al-Ahzan, by Muhammad ibn Ja'far ibn Abi Al-Baqa Hibat Allah Al-Hili (d. 645H), Al-Maktba'ah Al-Hidariah, Najaf Al-Ashraf (1369AH).

2. Majma'a Al-Zawa'd wa Manba' Al-Fawa'id, by Nur Al-Din Ali ibn Abi Bakir Al-Haythami (d. 807H), Dar Al-kitab Al-Arabi Publication, 3rd edition (1403AH).

3. Majalis Tha'alab, by Abu Al-Abbas Ahmad ibn Yahya ibn Yasar Al-Shibani kown Bi Th'alab (d. 291AH).

4. Al-Mahasin, by Abu Ja'far Ahmad ibn Khalid Al-Barqi (d. 274 or 280 AH), Dar Al-kotob Al-Islamiah, Tehran.

5. Al-Mahasin wa Al-Masawi, by Ibrahim ibn Muhammad Al-Bihaqi (d. 320AH).

6. Al-Mahali, by Abi Muhammad ibn Ali ibn Ahmad sayd Hazim Al-Andalosi (d. 456AH), Dar Al-Fikir by Ahmad Muhammad Shakir.

7. Al-Mokhtar Al-Thaqafi, by Nasir ibn Sair Al-Tamimi Al-Manqari (d. 212AH).

8. Mukhtasar Tarikh Dimashq, by Abu Al-Fadhil Jamal Al-Din Muhammad ibn Makram ibn Manthor Al-Masri (d. 711AH).

9. Muruj Al-Dhahab wa M'adin Al-Jawahir, by 'Ali ibn Al-Hussain ibn Ali Al-Masudi (d. 346AH).

10. Al-Mustadrak 'ala Al-Sahihayn, by Abu- Abdull Al Muhammad ibn Al-akim Al-Nisburi (d. 405AH).

11. Mustadrak Al-Wasal wa Mustanbat Al-Sa'il, by Mirza Hussain Al-Nuri Al-Tabarsi (d. 1320AH), first edition (1408AH), second edition (1417AH), Dar Al-kutub Al-'Almiyyah, Beirut.

12. Mustatrafat Al-Sara'ir, by Abu Ja'far Muhammad ibn Mansur ibn Ahmad ibn Idris Al-Hilli (d. 598H).

13. Al-Musnad, by Abu Abdullah Ahmad ibn Muhammad ibn Hanbal Al-Shibani (d. 241AH), Dar Sadir, Beirut.

14. Musnad Ibn Al-Ja'd, by Abu Al-Hassan Ali ibn Al-Ja'd ibn 'Ubayd Al-Jawhari (d. 230AH).

15. Musnad Abi Da'udd, by Salman ibn Da'ud ibn Al-Jarud Al-Farisi Al-Tayalisi (d. 204AH), Dar Alm'arifah, Beirut.

16. Musnad Abi Y'ala Al-Mosali, by Ahmad ibn Ali ibn Al-Mothana Al-Tamimi (d. 307AH), Dar Al-Mamun li-l-Turath.

17. Al-Musabah (*Janat al'Aman Al-Waqiah wa Janat Al-Iman Al-Baqiah*), by Taqia Al-Din Ibrahim ibn Ali Al-'Aamil i Al-assan ibn Salih Al-'Amili Al-Kaf'ami (d. 905 AH), Mu'asasat Al-'Alami, Beirut, third edition, (1403 AH).

18. Al-Musannaf, by Abu Baker AbdulRazak ibn Hamam Al-San'ani (d. 212 AH).

19. Al-Musanaf, by Abdullah ibn Abi Shaibah Ibrahim ibn Uthman Al-Kufi Al-Absi (d. 235 AH).

20. Ma'alim Al-Madrasatain, by Al-Sayed Al-'Alamah Murtadha Al-Askari (d. 1428 AH). Mu'asasat Al-Nu'aman, Beirut (1410 AH).

21. Ma'ani Al-Akhbar, by Abu Ja'far Muhammad ibn Ali Al-Saduq (d. 381 AH).

22. Mu'ajam Ahadith Al-Imam Al-Mahdi, by Mu'asasat Al-Ma'arif Al-Islamiah, under supervision of Shaykh Ali Al-Kurani **(contemporary scholar).**

23. Ma'arifat Al-Thuoqat, by Abu Al-assan Ahmad ibn Abdullah ibn Salih Al-'ijli Al-Kufi (d. 261 AH), Maktabah Al-Dar, Al-Madinah Al-Munawarah, first edition (1405 AH).

24. Al-Mu'ajam Al-Awsat, by Abu Al-Qasim Sulayman ibn Ahmad Al-Tabarani (d. 360 AH), Dar Al-Haramain, first edition (1415 AH).

25. Al-Mu'ajam Al-Kabir, by Abu Al-Qasim ibn Ahmad Al-Tabarani (d. 360 AH), Dar Ihia Al-Turath Al-'Arabi.

26. Mu'ajam Al-Buldan, by Abu Abdullah Yaqout ibn Abdullah Al-amwi Al-Rumi Al-Baghdadi (d. 626 AH).

27. Matalib Al-Suoul, by Muhammad ibn Talha Al-Shafi'ai (d. 654 AH), by Ahmad Al-'Atiah.

28. Mafatih Al-Jinan, by Al-Shaykh Abbas ibn Muhammad Ridha Al-Qummi (d. 1359 AH).

29. Maqatil Al-Talibin, by Abu Al-Faraj Ali ibn Al-Hussain Muhammad ibn Ahmad Al-Amawi Al-Asfahani (d. 356 AH), Al-Maktabah Al-aydariah, Al-Najaf, second edition (1385 AH).

30. Maqtal Al-Hussain, by Sayed Abdul Razzaq ibn Muhammad Al-Maqarram Al-Najafi (d. 1391 AH).

31. Maqtal Ziarat Al-Hussain (‘a), by Muhammad ibn Al-Hassan Al-Shajari (d. 445 AH), Maktabah Ayatullah Al-Mar'ashi Al-Najafi (1403 AH).

32. Al-Maqn'ah, by Al-Shaykh Al-Mufid Muhammad ibn Muhammad Al-Na'aman Al-Akbari (d. 413 AH).

33. Maqtal Al-Khawarizmi, by Al-Muwafaq ibn Ahmad Muhammad Al-Maki Al-Khawvrizmi (d. 568 AH).

34. Manaqib Al- Abi Talib, by Muhammad ibn Ali ibn Shahr Ashub Al-Seruwi Al-Mazandarani (d. 588 AH), Al-Matba'ah Al-aydariah, Al-Najaf Al-Ashraf (1414 AH).

35. Muntakhab Al-Athar, by Lutf- Allah Al-SafiAl- Gulbaygani.

36. Man la- yahdhoroh Al-Fqaih, by Al-Shaykh Al-Saduq Muhammad ibn 'Ali ibn Hussain ibn Babawiah Al-Qummi (d. 381 AH).

37. Mu'assassat Al-Mustafa wa Al-'Itrah, by Al-Haj Hussain Al-Shakiri, Al-Hadi, first edition, Qum (1417 AH).

N

1. Nathr Al-Durar, by Abu Sa'id Mansor ibn assan Al-Abi (d. 481 AH).

2. Nuzhat Al-Nadhir wa Tanbih Al-Khatir, by Al-Hussain ibn Muhammad ibn Al-assan Al-alwani. (He is one of scholars who lived during the fifth century).

3. Nasab Al- Abi Talib by, Ali ibn Muhammad ibn Ali Al-Hassaini Al-'Ubaidali (d. 270 AH).

4. Nasha'at Al-Shi'ah wa Al-Tashi'a, by Sayed Muhammad Baqir Al-Sadr (d. 1400 AH), by Dr. Abd Al-Jabbar Shararah.

5. Al-Nasa'ih Al-Kafiah, by Al-Sayd Muhammad ibn Aqil ibn Abdullah ibn 'Umar ibn Yahya Al-Alawi (d. 1350 AH).

6. Al-Nadhariah Al-Siyasiah lada Al-Imam Zain Al-'Abidin (‘a), by Al-Shaykh Mahmood Al-Baghdadi, (a contemporary scholar), published by Majma'a Al-Alami Li Ahl Al-Bayt (‘a).

7. Nadhim Durar Al-Simtain fi Fadha'il Al-Mustafa, wAl- Murtadha wAl- Batoul wAl- Sibtain (‘a), by Muhammad ibn Yusuf ibn Al-assan ibn Al-Zarandi Al-Hanafi Al-Madani (d. 750 AH), first edition (1377 AH).

8. Nafas Al-Mahmmum, by Al-Shaykh 'Abbas ibn Muhammad Ridha Al-Qummi (d. 1359 AH).

9. Naqish Al-Khawatim, by Al-Sayed Ja'far Mortadha Al-'Amili (a contemporary scholar).

10. Nihayat Al-Irab fi Ma'arifat Ansab Al-Arab, Mubarak ibn Mubarak Al-Jazari, Ibn Al-Athir (d. 606 AH).

Q

1. Qadatuna kaif Na'arifuhum, by Sayd Muhammad Hadi Al-Hussaini Al-Milani (d. 1395 AH).

2. Al-Qamus Al-Muhit, by Muhammad ibn Ya'aqub Al-Fayrozabadi (d. 816 or 817 AH).

3. Qurb Al-Isnad, by Abu Al 'Abbas Abdullah ibn Ja'far Al-imiari (a third century scientist).

R

1. Rijal Al-Kashi (*ikhtiar ma'rifat Al-rijal),* by Abu Ja'far Muhammad Al-assan Al-Tusi (d. 460 AH).

2. Rasa'il Al-Jahidh, Abu 'Uthman 'Amr ibn Al-Majlisi, Bihar Al-Anwar Al-jahidh (d. 255 AH), by abdull Salam Harun, Dar Al-Jil, Beirut (1410 AH).

3. Risalat Al-Thaqalain (Journal), published by Al-Majma'a Al-'Alami li Ahal Al-Bayt (‘a), no. 4- 9.

4. Risalat Al-Hussain (Journal), by Muhammad 'Ali 'Abidi, published by Markaz Dirasat Nahdhat Al-Imam Al-Hussain.

5. Rowdhat Al-Wa'adhin, by Muhammad ibn Ali ibn Fatal Al-Nisaburi (d. 507 AH), Al-Sharif Al-Radhi Publications.

S

1. Al-Sunan Al-Kubra, by Ahmad ibn Al-Hussain ibn Ali Al-Bayhaqi (d. 458 AH), Dar Al-Fikr.

2. Al-Sunan Al-Kubra, by Ahmad ibn Shu'aib Al-Nisaai (d. 303 AH).

3. Sunan Abi Dawood, by Sulaiman ibn Al-Ash'ath Al-Sajistani (d. 275 AH).

4. Sunan Ibn Majah, by Muhammad ibn Yazid ibn Majah (d. 275 AH), Dar Alfikr.

5. Sunan Al-Daremi, by Abi Muhammad Abdullah ibn Abdull Rahman ibn Al-Fadhil Bahram Al-Daremi (d. 255 AH).

6. Sirat Rasoul Allah (sawa) wa Ahl Al-Bayt (‘a), Mo'asasat Al-Balagh, first edition (1414 AH), published by Al-Majma'a Al-'alami li Ahl Al-Bayt (‘a).

7. Sirat A'alam Al-Nubala', by Abi Abdullah Muhammad ibn Ahmad Al-Thahabi (d. 748 AH), 9th edition (1413 AH), Mo'asasat Al-Risalah.

8. Shatharat Al-Thahab, by Abi Al-Falah Abdull Hai ibn Ahmad ibn 'Imad Al-Hanbali (d. 1089 AH).

9. Sharah Usul Al-Kafi, by Muhammad Salih Al-Mazandarani (d. 1081 AH).

10. Sharah Ihqaq Al-Haq, by Sayed Shihab 'Aladin Al-Mar'ashi Al-Najafi (d. 1411 AH), publications of Ayah Allah Al-Mar'ashi Al-Najafi, Qum.

11. Sharh Nahj Al-Balaghah, by Abi amid Hibat- Allah ibn Muhammad ibn Muhammad ibn Al-Hussain ibn Al-adid Al-Mada'ini Al-M'atazali (d. 656 AH). Dar 'Ihia Al-kutub Al-'Ar abia, Beirut, first edition (1378 AH).

12. Al-Shi'ar wal Ghina fi Al-Madinah wa Makkah, Dr. Shawqi Dheif.

13. Sahih Al-Bukhari, by Muhammad ibn Ismail ibn Ibrahim ibn Al-Maghirah Al-Ja'afi Al-Bukhari (d. 256 AH), Dar Al-fikr.

14. Sahih Muslim, by Muslim ibn Hajjaj Al-Qushaiar Al-Nisaburi (d. 361 AH). Dar Al-fikr, Beirut.

15. Sahih ibn Khazimah, by Abu Bakr Muhammad ibn Ishaq ibn Khazimah Al-Salami Al-Nisaburi (d. 311 AH), second edition (1412 AH), Al-Maktab Al-Islamih, Beirut.

16. Al-Sahiffa Al-Sajjadiyyah Al-Kamilah, by Imam 'Ali ibn Al-Hussain ibn Abi Talib (‘a) (d. 94 AH), Moasasat Al-Nashr Al-'Islami, first edition (1407 AH).

17. Al-Sahiffa Al-Sajjadiyyah, by Imam 'Ali ibn Al-Hussain Al-Sajjad (‘a) (d. 94 AH), by Abtahi, first edition, (1411 AH), Qum.

18. Al-Sirat Al-Mustaqim 'Ila Mostahiqi Al-Taqdim, by Ali ibn Younis Al-Nabati Al-Biadi Al-'Amili (d. 877 AH).

19. Safwat Al-Safawah, by Ibn Al-Jawzi Abdul- Rahman ibn 'Ali ibn Muhammad Abu Al-faraj (d. 597 AH).

20. Al-Sirat Al-Sawi fi Manaqib Al-Nabi, by Muhammad ibn 'Ali Al-Shanjani Al-Qadiri Al-Madani.

T

1. Tarikh Ahl Al-Bayt (‘a), by Abi Abdullah Muhammad ibn Al-thalij Al-Baghdadi (d. 325 AH).

2. Tarikh Al-Khulafa', by Jalal Al-Din Abdul- Rahman Al-Suyuti (d. 911 AH).

3. Tarikh Dimashq, by Abu Al-Qasim Ali ibn Al-assan ibn Hibat-Allah Al-Shafi'e, who is known as ibn 'Asakir. He died on (571 AH), Dar Al-fikr first edition, Beirut.

4. Tarjamat Al-Imam Zain Al-'Abidin from Tarikh Dimashq, by Muhammad Baqir Al-Mahmoodi (d. 1427 AH).

5. Tahthib Al-Tahthib, Ahmad ibn 'Ali ibn Hajar Al-'Asqalani (d. 852 AH).

6. Tarikh Asma Al-Thuqat, 'Umar ibn Shahin ibn afis who died (385 AH). Al-Hadi, first edition, Qum (1417 AH).

7. Tahthib Al-Kamal fi Asma Al-Rijal, by Jamal Al-Din ibn Al-Hajjaj ibn Yusuf Al-Mazi (d. 742 AH), Mo'asasat Al-Risalah, fourth edition, Beirut (1406 AH).

8. Tathkirat Al-uffadh, by Abi Abdullah Shams Al-Din Al-Thahabi who died (748 AH), Dar Ihia Al-Turath Al-'Arabi, Beirut.

9. Tarikh Al-Ya'qubi, by Ahmad ibn Ya'qub ibn Ja'far ibn Wahab ibn Wadieh Al-ya'qubi (d. 284 AH). Dar Sadir, Beirut.

10. Tahthib Al-Ahkam, by Abi Ja'far Muhammad ibn Al-assan Al-Tusi (d. 460 AH), Dar Al-Kitab Al-Islamiah –Tehran, third edition (1364 AH).

11. Tarikh Al-Tabari (Tarikh Al-Umam wal Moluk), by Abi Ja'far Muhammad ibn Jarir Al-Tabari (310 AH), Mo'asasat Al-'Alami-Beirut (1403 AH).

12. Tuhaf Al-'Uqul, by Abi Muhammad Al-assan ibn 'Ali ibn Al-Hussan ibn Shu'abah Al-Harani, Mo'asasat Al-Nashir, second edition (1404 AH).

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20. Tathkirt Al-Khawas, by Abi Al-Mudhafar Yusuif ibn Qazawighli ibn Abdullah Sebt ibn Al-Jawzi (d. 654 AH).

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22. Tafsir Al-Safi, by Al-Mola Muhsin Al-faydh Al-Kashani (d. 1091 AH).

23. Taysir Al-Matalib fi Tartib Amali Abi Talib, by Al-Sayd Yahya ibn Al-Hussain ibn Harun ibn Al-Hussain ibn Abi Talib Al-Haruni (d. 424 AH).

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30. Tabaqat Al-fuqaha, by Abdull- Rahim ibn Al-assan ibn 'Ali Al-Sanawi (d. 772 AH).

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3. Wafiyat Al-Ayaan, by Abi Al-'Abbas Ahmad ibn Muhammad Al-Barmaki, known as Ibn Khalkan (d. 681 AH).

4. Waq'at Al-Taf, by Abi Makhnaf Lut ibn Yahya ibn Sa'id ibn Makhnaf ibn Salim Al-Azdi Al-Ghamedi (d. 157 AH).

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